SANCTA MISSA

Rituale Romanum
Roman Ritual

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The 1964 Rituale Romanum is nearly identical to the 1962 Edition.
However, the Rite of Marriage was slightly altered in the 1964 edition, and so we provide the rite of Marriage from the 1962 Rituale Romanum.

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Title Page

COMPLETE EDITION

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Bishop of La Crosse

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This Rituale is a Translation of the *Rituale Romanum* of 1952, revised to accord with all pertinent decrees up to and including the *Instruction* of 26 September, 1964. It is a translation of the Complete Rituale Romanum, and contains the English text exclusively. It also includes the rite of ordination of a priest, a ceremony for solemn engagement, the Oath against Modernism, the Itinerarium, home enthronement of the Sacred Heart, and prayers at meals. An introduction is given tot he various parts, and brief commentaries within the actual rites, both of which are aids to priests in explaining the sacred rites as they are being administered, as well as material for instructions and sermons.

AUTHOR'S FOREWORD

This complete edition of the Roman Ritual is in accord with the latest "Editio Typica," dated January 25, 1952. However, since that time a number of significant additions have been made and revisions put into effect by the Congregation of Sacred Rites; they have been published in"Acta Apostolicae Sedis" as well as in "Ephemerides Liturgicae." All of these changes have been taken into account in the present version.

Moreover, immediately before going to press we were able to incorporate the changes introduced by the Liturgy Commission's "Instruction" of September 26, 1964, made public on October 16, 1964, thus bringing the work fully up to date.

The English version of the psalms and other passages from the Old Testament are from the Confraternity version, with some adaptations where necessary for artistic or musical reasons. New Testament passages are from the Kleist-Lilly version. For the translations in verse of the hymns I am indebted to the work of Dom Matthew Britt, O.S.B., "The Hymns of the Breviary and Missal," with the author's kind permission. A musical supplement to this volume is available at The Bruce Publishing Company. Music of a worthy nature and suitable idiom for English texts is provided therein wherever the "Editio Typica" calls for parts to be sung, or wherever else it is felt that singing would greatly enhance the sacred rites. Because the "Constitution on the Sacred Liturgy" (35.3) directs priests to give liturgical instruction to the people during the very rites themselves, I have supplied introductions to the principal parts and some commentary within the rites. These are meant merely as suggestions on which the

celebrant may base whatever commentary he sees fit to give. Provision is also made for the people's vocal participation so far as possible, again in accord with the "Constitution." "Traduttore traditore," "the translator is a traitor," says an Italian proverb. So he is to many of his readers, and he need look for little leniency, except perhaps from those who themselves have set their hand to translating.

DECREE

In preparing a new edition of the Roman Ritual, the Congregation of Sacred Rites decided to introduce a number of additions and revisions, in order to bring it in line with recent legislation, as well as to produce a more orderly arrangement of the whole subject matter. Then, when the work had been studied and finally completed it was submitted to the Supreme Pontiff, Pope Pius XII, for approval.

On the recommendation of the undersigned Cardinal Pro-Prefect of the Sacred Congregation of Rites, His Holiness in turn confirmed and approved this edition of the Roman Ritual, and decreed that it be the model to which all future editions of the Roman Ritual are to conform, anything to the contrary notwithstanding.

CLEMENT CARDINAL MICARA

✠ Bishop of Velletri

Pro-Prefect of the Cong. of Sacred Rites

ALPHONSE CARINCI

✠ Archbishop of Seleucia

Secretary

THE APOSTOLIC CONSTITUTION OF POPE PAUL V ON THE ROMAN RITUAL

POPE PAUL V

as a Perpetual Memorial

Called by divine munificence, and not through any personal merit, to occupy the See of the Apostles, we deem it our duty to watch with full earnestness over all that concerns the decorum of God's house. And such constant vigilance on our part prompts us to take suitable measures so that, as the Apostle admonishes, everything in divine worship may function decently and orderly. Particularly is this true in regard to the administration of the sacraments of the Church of God; here especially our office obliges us to provide that a religious observance be given those rites and ceremonies established by apostolic tradition and the decrees of the fathers. Pope Pius V, our saintly predecessor, fully conscious of his obligation which is now ours, labored with pastoral indefatigability to publish first the Roman Breviary, then the Roman Missal--both having been worked out with much labor and zealous care--so that there might be, God willing, a uniform manner of chanting and praying the Church's liturgy. He did this not only to restore careful observance of the sacred rites

in celebrating the Holy Sacrifice and chanting the Divine Office, but also for the purpose of promoting the bond of Catholic unity in faith and in government, under the visible authority of the Roman Pontiff, the successor of St. Peter. With similar wisdom our predecessor of blessed memory, Clement VIII, followed in the footsteps of Pius V. He not only gave to the bishops and lesser prelates of the Church the carefully revised Pontifical; but he also made a systematic compilation of many other ceremonies wont to be used in cathedrals and lesser churches, embodied in the Ceremonial which he promulgated. With all this accomplished there remained to be published, by authority of the Holy See, a volume of the Ritual which would contain the genuine and sacred rites of the Catholic Church, those which must be observed by shepherds of souls in the administration of the sacraments and in other ecclesiastical functions. Amidst the numerous existing rituals it would rank as the official and authorized one, by whose standard the officiants could fulfill their priestly office unhesitatingly, and with uniformity and precision. This matter had been urged a long time ago. But since the work of the General Councils (whose acts by God's help have been published both in the Greek and Latin tongues) is at present hindered, we considered it our obligation to prosecute the business in right good earnest. In order that the task proceed correctly and orderly as it should, we assigned it to certain of our venerable brethren among the cardinals, outstanding for their piety, learning, and sagacity. Aided by the counsel of scholars and through comparison with ancient as well as other available rituals--in particular that erudite work of Julius Antonius of blessed memory, Cardinal with title of St. Severina, a man of singular piety, zeal, and learning--the commission of cardinals has succeeded in compiling a ritual of desired brevity, after mature deliberation and with the help of God. Now as we see lying before us this well-arranged assortment of received and approved rites of the Catholic Church. we deem it fitting that it be published for the universal utility of God's Church, under the title of "The Roman Ritual." Therefore. we exhort in the Lord the venerable brothers patriarchs, archbishops, bishops, and their vicars, beloved sons of ours, as well as abbots, all pastors wherever they labor, and all others concerned, sons of the Roman Church, that in future they use during the sacred functions this Ritual, made official by the authority of the same Church, mother and mistress of all; and that in a matter so important as this they observe inviolately whatever the Catholic Church with her ancient and approved traditions has laid down.

Given at Rome at St. Mary Major, under the fisherman's seal, on June

17, 1614, in the tenth year of Our Pontificate.

S. Cobellutius.

THE HOLY SACRAMENTS

INTRODUCTION

In the fullness of time, when our heavenly Father was to exercise the most lavish act in is economy with mankind, He did so by means of a sacrament, the foremost sacrament: the incarnation with its extension throughout the ages in the Church, the mystical body of the Word made Flesh. "As Christ comes into the world He says, 'No sacrifice, no offering was your demand; you have endowed me instead with a body. You have not found any pleasure in burnt sacrifices, in sacrifices for sin. See then, I said, I am coming to fulfill what is written of me, where the book lies unrolled; to do your will, O my God.'"[1] "He has put everything under His dominion, and made Him the head to which the whole Church is joined, so that the Church is His body, the completion of Him who everywhere and in all things is complete."[2] The incarnation and the Church together is the primal sacrament; in fact, it may well be considered the one full sacrament of the New Covenant, all others by that name being fundamentally the unfolding communication of this supreme work of God's manifest kindness, mercy, and grace.

Christ and His Church. In becoming man He "is that head whose body is the Church; it begins with Him";[3] the Church, a new creation, the sacrament in which we are redeemed. Never before had God approached man in such full realism. This manifestation of the sole-begotten Son in creature form signified dramatically the limit to which the Uncreated would stoop, in order that He who is the Creator of man in the original state of grace would be likewise the renovator of man fallen from this estate. "O stupendous interchange of gifts, that the Creator of the human race, taking to Himself a human body, has deigned to be born of a virgin, and coming forth as man without the intervention of human seed, has endowed us with His divinity!"[4] The essence of Godhead is joined in sacramental mystery with visible mortal substance, "so that while we contemplate Him as God made manifest to our sight, we may be drawn by Him to the love of things unseen."[5] And since after the resurrection Jesus Christ would withdraw His glorified humanity from the earth to the seat at the right hand of God the Father, He provided that the sacramental mystery of incarnation and redemption be prolonged in the sacramental mystery of His body the Church. "I will not leave you orphans; I am coming back to you. Yet a little while, and the world sees me no longer; but you will see me, because I live, and you, too, shall live. On that day you will come to understand that I am in the Father, and you are in me, and I in you.... I am the vine, you are the branches.... But when He, the Spirit of truth, has come, He will conduct you through the whole range of truth. He is to glorify me, for He will draw upon what is mine and announce it to you."[6]

Christ who is life came as the sacrament of the Word made Flesh, prolongs life in the sacrament of the Church, effects and sustains life in the members of the Church through her sacramental mysteries. These are her most treasured possessions and her primary (and normally indispensable) means of grace. It is by the first of them, baptism, that the Church can solemnly declare to the soul dead in sin: "Awake, you that sleep, and arise from the dead, and Christ shall give you light."[7] Baptism is the sacrament which re-creates us a child of God, a brother of Jesus, a member of the Church. It is the beginning of our ontological union with the mystical body of the Savior. Yet another sacrament, the Eucharist, is required to intensify and complete this incorporation.[8] "He that eats my flesh, and drinks my blood, abides in me and I in him."[9] We are made a new creature by water and by blood, as symbolized on Calvary: "One of the soldiers opened His side with a spear; and immediately blood and water flowed out."[10] To complete Himself the head needs to draw members unto Him to build up the mystic edifice. Through the sacraments which flow from the side of Christ, God's plan of developing and completing the mystic Christ is carried out.[11] Consequently, it is so much more important that we know and accept Christ living and acting in sacramental reality here and now in His body the Church than simply to contemplate Him as the historical figure who onetime in the past went about in our world working the salvation of men.

By uniting us with Christ, the head, the sacraments unite us with His other members in the Church, the society of the faithful. "We, too, all of us, have been baptized into a single body by the power of a single Spirit, Jews and Greeks, slaves and free men alike; we have all been given drink at a single source, the one Spirit. The body, after all, consists not of one organ but of many.... And you are Christ's body, organs of it depending upon each other."[12] To perfect the bond of fellowship is primarily the work of the Eucharist, yet every sacrament has a share in this consolidation, since all of them converge toward the Eucharist as their end. The Eucharist is par excellence the sacrament of fellowship, unity, charity. As sacrifice the eucharistic oblation of Christ, truly His very own renewal of Good Friday in sacramental manner, is also the sacrifice of the Church, with a priest as minister acting in the person of Him and in the person of the entire fellowship of the faithful. Then as the communion of the body and blood of Christ, the holy sacrament of the altar, which culminates the bond of union and love between Jesus and the individual recipient, likewise extends the kiss of peace from member to member. If no other consideration, then this very one along with its corollaries should go far toward demonstrating that the sacramental mysteries of Christ and His Church, viewed and used properly, avoid the stigma of routine or ritualism or external formalism or arbitrariness which the unknowing would at times hurl at them. Although objective functions of religion, our wonderful sacraments indeed provide full play for man's subjective religious aspirations. They are the universal means of holiness, alike for the highest mystic and for the lowliest sinner. We acknowledge that God can and does come to a soul with His grace outside of their stream- -the Spirit breathes where He will. Yet ordinarily they are the main contact with and growth in Christ and His Church--they are necessary, they have stability, they work infallibly. "By means of the holy sacraments all true justice is established in its beginning, that which exists is increased, that which is lost is restored";[13] so teaches the Council of Trent.

It is certainly made plain from the history of Christianity that the sacraments fare better or worse in respect to how men evaluate them at different times and among different cultures as well as individuals. The simple of heart delight in them more readily than those of overrefined intellects; and this is predicated without implying that true intellectualism need in any way find them embarrassing. The most brilliant of the Fathers and Scholastics have been their champions. The best endowed theologians have been responsible for their theological formularies. To Christians in the East they seem to be more awe- inspiring than to the brethren in the West; at least we find among the former less controversy and hairsplitting and rationalizing and less temptation to neglect them at times for less certain sources of piety. The sacraments fared badly in the Protestant revolt: "How can a man be justified by an external ceremony without right movements of the heart?" No need to point out the fallacious way in which the question is formulated! And if havoc was raised for the sacramental system by Protestant subjectivism and individualism, its death knell was tolled for those outside the Church by the former's stepchild, Rationalism. For the latter the very notion of sacrament becomes laughable, since this system identifies "sacramentalism" with necromancy--logical enough, and completely in accord with its denial of God's grace and man's personal or inherited guilt. Modern civilization with its instability, vulgarity, intellectual confusion, subjectivism, and unbelief finds beyond itself the acceptance of God becoming immanent and operative in creature elements, words, and gestures. Nevertheless, there are indications that a change of heart is occurring in the sects, who are showing evidence of discovering that what is natural Christ has made supernatural, as St. Chrysostom points out: "For if you had been incorporeal, He would have delivered to you the incorporeal gifts bare; but because the soul has been locked up in a body, He delivers to you the things that the mind perceives, in things sensible.[14]... For although they are done on earth, yet nevertheless they are worthy of the heavens. For when our Lord Jesus Christ lies slain (as a sacrifice), when the Spirit is with us, when He who sits on the right hand of the Father is here, when sons are made by the washing...when He says, 'Whose sins you retain they are retained, whose sins you remit, they are remitted': when they have the keys of heaven, how can all be other than heavenly?"[15] In Catholicism too there is increased devotion to the sacraments ever since the eucharistic-liturgical renewal of Pius X. In fact, whenever we find an age deeply conscious of the doctrine of the mystical body, the sacrament of Christ and His Church, we notice a corresponding deepening of faith that in the sacramental mysteries we have Christ's incarnation and redemption made present again.

For all who believe in the Scriptures it is there to perceive that already in the Old Testament the foundations were laid for future faith in the sacraments of the Church. The ancient covenant had its own sacraments which not only preannounced ours, but had a certain efficacy, not in the sense that they caused grace, but rather that they conferred grace by reason of the faith in Christ which they expressed. There is one episode in particular which the Church with fine psychological insight borrows during Lent, in order to impress upon her candidates for baptism that henceforth their communion with God will be effected chiefly through her sacramental powers. On Monday in the third week of Lent, she uses as the Epistle of Mass the passage from the Fourth Book of Kings which recounts Naaman's cure of leprosy through the waters of the Jordan. "In those days Naaman, general of the army of the king of Syria, was a great man with his master, and honorable...but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her mistress: 'I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of the leprosy which he has.' ...So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus; and Eliseus sent a messenger to him, saying: 'Go, and wash seven times in the Jordan, and your flesh shall recover health, and you shall be clean.' ...Naaman was angry, and as he turned and was going away with indignation, his servants came to him and said to him: 'Father, if the prophet had bid you to do some great thing, surely you would have done it; how much rather what he now said to you: "Wash, and you shall be clean"?' Then he went down and washed in the Jordan seven times, according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean."[16] The Church reads this as an instruction on baptism for her catechumens, but it can be applied as well to all the sacraments. Naaman, when he believed in Eliseus (a type of Christ) and consented to wash in the waters of the Jordan (the sacramental signs which both signify and effect), had his flesh restored (purification and grace) like the flesh of a little child (sonship of divine adoption).

During His public life our Lord, before instituting the sacraments, took pains to secure our faith in them by frequently making use of homely signs as He went about healing the people of their infirmities. We believe that these miracles had not only an immediate purpose of dispensing mercy to those He found afflicted with

bodily and spiritual ailments, or to confirm His divine nature and mission in the sight of onlookers, but also served to preannounce that in the sacraments He would institute, "virtue would go out from Him and heal all."[17] Moreover, these good works of Jesus do more than teach and prefigure. The fathers never tire of proclaiming that His historical acts are performed not only for the moment, but that they are done "in mysterio"; that whenever His deeds are set before us in the Gospel for our contact by faith, or in the liturgy for our contact by sacrament, the grace which they one time merited is now produced within us. "As Jesus was departing again from the district of Tyre...they brought to Him one deaf and dumb, and entreated Him to lay His hand upon him. And taking him aside from the crowd He put His fingers into the man's ears, and spitting, He touched his tongue. And looking up to heaven, He sighed and said to him: 'Ephpheta,' that is, 'Be opened.' And his ears were at once opened, and the bond of his tongue was loosed, and he began to speak correctly."[18] What He could have accomplished by a mere act of will or the utterance of a word He chose actually to effect through the instrumentality of matter, gestures, and words: spittle, touch, Ephpheta. Another time when ten lepers besought Jesus to have mercy on their condition, He commanded them to present themselves to the priests: "and as they went they were made clean."[19] Spiritual leprosy is now cleansed by Christ acting through His Church, whose priests are His tools, dispensing medicinal powers by means of effective and demonstrative signs.

A sacrament, or a mystery, as the Greek fathers call it, is a visible thing which contains an invisible divine power and action, the inward content being really connected with and partially signified by the outward words, elements, and their application, the full essence remaining, nonetheless, concealed, mysterious, and transcendent to human comprehension. What the human mind apprehends of the sacrament, in so far as it is knowable to finite beings, is grasped by the intellect, aided by the senses through the visible signs, and supernaturally enlightened by faith. The marvelous role of a sacrament, as a sensory material instrument to effect God's grace and simultaneously render present the redemptive work of Christ, is an act of religion which appeals to the body-spirit nature of which man is composed. Mankind sinned by turning his will away from the Creator to prefer the creature. Justification shall be humbly sought through the instrumentality of the same creature things which brought his ruin.

We must consider here St. Paul's teaching on the "new creation." "If anyone be in Christ, he is a new creation; the former things have passed away, behold all things are made new."[20] By the coming and sacrifice of Christ, creation, all of it, animate and inanimate, has been consecrated anew and transfigured. As in Adam all sinned and were penalized with God's curse-he, his posterity, and the entire cosmos which was summed up in him, so in Christ shall all be redeemed and made a new creation. For this purpose a new order has come into being, new realities which exist on a plane midway between heaven and earth, the plane on which God and creatures meet and embrace. This new world is found in the sacramental character of the Church, the great sacrament in herself, her seven sacraments in the narrower and stricter sense, along with her sacramentals. Here we have a marvelous structure, the cornerstone of which is Christ, wherein the communication of His divine life is bound up with a visible organization, human persons, sensory objects.

As the humanity of Christ drawn from the earth was a real physical cause, not merely a moral one, of bringing His divinity and the Holy Spirit upon the earth and into the mystical body, so material nature was ordained by Him to participate in conferring Himself and the operation of the Holy Spirit on humankind until the coming of the everlasting kingdom. Precisely how the sacraments as external signs are the bearers of supernatural riches has been a matter of enthusiastic speculation, in fact, of heated controversy among theologians. We like to believe that they are right who go all the way in attributing as much power of causality to them as they could possibly be endowed with. It should be perfectly obvious, of course, that at most sacraments are instrumental causes only, that God Himself is the principal cause of grace. On this score there must be nothing short of universal agreement. But as instrumental causes, how do they operate? Unless we are mistaken, it appears that the tendency is to favor such theologians of today who place themselves on the side of the early Scholastics, who in turn based their convictions on a realistic understanding of scriptural terminology and the writings of the fathers. If they are right, then the sacraments are in the strictest sense real causes (physical causes, or as Scheeben[21] says, hyperphysical causes) of grace. Otherwise the sacraments in their character of outward signs would merely dispose the soul for the reception of grace, would call upon God, effectually inducing Him to exercise His power of producing grace. To maintain, however, that they are truly physical instrumental causes (and not merely moral causes) entails that divine power has been imparted to them to the extent that God works directly through them, so that His grace is immediately effected in man's

soul by them. In other words, the outward signs of the sacraments are possessed of at least a transient power of the Holy Spirit. "If under the appearance of bread and wine there can be the body and blood of Christ, St. Thomas, the most honest and logical of all thinkers, will say that under baptismal water there also can be the power of the Holy Ghost, so that baptismal water, or any other sacramental sign, is not only an infallible token of God's activity in the souls of men, but that it is more: the water, the chrism, and the words of absolution, they all contain a participated power from Christ."[22] St. Ambrose, whose insight into the sacramental mysteries of the Church can hardly be equaled, is positively uninhibited when he considers the divine powers given to sacramental signs. It is not enough for him to speak in some vague way about a participated power of Christ. He insists on a divine presence in the material elements, and that not only at the moment they are employed to confer a sacrament, but in themselves, because they have been so fructified through the Church's consecration. "What have you seen? Water, certainly. but not water alone.... I believe that there is in it the presence of divinity. Do you believe in its power to effect, but not in the presence? How can the effect follow unless the presence first precede it?"[23] If his words are to be dismissed as pure hyperbole, then so are the sacred prayers which the Church uses at the consecration of the font of baptism as well as the holy oils. One must consider, moreover, the Church's deep solicitude about the handling and disposal of sacramental elements, as expressed again and again in the rubrics of the Ritual. But how can lowly matter be the repository of lofty supernatural realities? St. Ambrose is content to state that in the sacraments, from every aspect, there is much more than bodily eyes can discern.

The sacraments are mysteries, both in the sense that they are corporeal bearers of divine operations, and that they are mysterious entities, supernatural realities which we cannot fully comprehend. But to assist the intellect--aided necessarily by faith--to penetrate partially into their spiritual content, they are clothed in powerful external and demonstrative signs. Their property of signification, moreover, is to be sought throughout the rite under which they are administered, from beginning to end, and not only under the essential acts alone. To add to their power of signifying what they effect, the Church, guided by divine wisdom, in true genius has surrounded each sacrament with a number of solemn and beautiful ceremonies and prayers above what is required as a minimum for validity. In baptism, for example, how much better we understand that it is deliverance from Satan's bondage because the exorcisms signify this aspect; that it is a renewal of the whole man because this is signified by partaking of the blessed salt, by the touching with spittle of the nostrils and ears, by the anointing with oil of catechumens; that it is a consecration and elevation to the state of divine sonship, so that the Blessed Trinity makes the soul a temple of Its indwelling, as signified by the consecration with chrism, the conferring of the white garment, the presentation of the lighted candle; and then that it is essentially a death and a resurrection in Christ Jesus, a total incorporation in Him and His Church, as demonstrated by the bath in the fountain of baptismal waters, the holy womb of Mother Church, wherein we die to the old man conceived by the first Adam and put on the new Adam, Jesus Christ our Savior. Although we cannot consider it here, the whole eucharistic rite is even more powerfully demonstrative.

From our catechism we learned that the Eucharist is a thing of past, present, future--a memorial of our Lord's sacrifice, a present participation in its grace, a pledge of future resurrection and immortality. St. Thomas makes it clear that what is predicated of the Eucharist in this respect is likewise true of each sacrament. "A sacrament is a commemorative sign of that which has gone before, namely, of Christ's passion; a demonstrative sign of what is effected in us now by the passion of Christ, namely, of grace; a predictive sign, in as much as it preannounces future glory."[24] In this way the sacraments are indeed a clear announcement of the glad tidings of Christianity. We are brought into contact with the person of our Lord as High Priest in the act of redeeming us, as beneficent dispenser of the fruits which He merits for us, as the king of future glory "Who has dominion over God's house."[25] What broader dynamic vistas are opened to us when we contemplate the Church's sacramental mysteries in this threefold activity, instead of regarding them as a mere affair of the moment. Through them, more than in any other exercise of religion, are we given sure signs of God's predilection for us and our predestination as His elect. "Who will come forward to accuse God's elect, when God acquits us? Who will pass sentence against us, when Jesus Christ, Who died, nay, has risen again, and sits at the right hand of God, is pleading for us? Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or hunger, or nakedness, or peril, or the sword?"[26] We see in the sacraments guarantees of our high calling; they give us such confidence because they have marked us with the seal of the Blessed Trinity and the cross of Christ, fed us with the bread of heaven, loosed us from sin, anointed us for glory. "Let us come forward with sincere hearts in the full assurance of the faith, our guilty

consciences purified by sprinkling, our bodies washed clean in hallowed water."[27] Baptism is the beginning of our election. The eucharistic banquet is food for the elect.

Quite another and a very meaningful teaching of how time becomes vanquished in the sacramental mysteries is given by the fathers and finds frequent expression in liturgical prayers. It is said that sacraments are re-enactments under signs and symbols of the saving work of redemption. A popular way of expressing the same is to state it somewhat as follows: "The sacraments make it possible for us to take our place at the foot of the Cross"; or as Karl Adam says, they are "a refreshing touching of the hem of His garment, a liberating handling of His sacred wounds."[28] The Eucharist is most directly the sacramental re-presentation of the paschal sacrifice of Christ. However, many of the early fathers, in the East particularly, do not limit the sacrifice of redemption to the moment of His death. They look upon the Passover sacrifice of the New Covenant as something which began with His appearance in the flesh (the basis in concrete expression of His will to be sacrificed), continued throughout His life until reaching a climax on Calvary ("My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."[29]), finally approved in the resurrection (when the Redeemer became the glorified God-man), rewarded and exalted in the ascension, and only to be completed and perfected in the final coming, when He shall gather together His elect to partake in the eternal sacrifice of heaven. These historical events already past, together with the Parousia of future time, form one integral act by which Christ becomes our Paschal Lamb offered for the world's ransom. And what He did historically is now brought about mystically (in mysterio) by Him and His Church, through the instrumentality of external sacred formulae. In the sacramental activity of the glorified Christ and His mystical body we have continually set forth the Savior in the act of doing the will of the Father who sent Him. This altogether admirable and realistic explanation of the mystery which is Christ, as St. Paul expresses it, profoundly affects our thinking about the sacraments. The sacraments, as an objective remembrance of all that happened to Christ--from incarnation to everlasting glorification--make it possible for us to participate in the mysteries of our divine head, not only in the effects but in the very facts. In fine, we live with Christ in the sacraments. They are the drama of redemption in which God through Christ carries on His action in the Church and in our individual souls. What is impossible for us to experience with Christ in a natural way, we can experience with Him in a sacramental way. We die and rise with Christ sacramentally; in the same way we share with Him the exaltation at the right hand of His Father.[30]

Under sacramental signs the economy of salvation flows anew into God's holy Church, and her people are caught up in its stream. Sin and its prompter are routed as the Holy Spirit comes to make His abode in the soul, to establish and then ever to perfect its sharing in the nature of God by the bond of grace and charity. We cannot even speak of a cooperation of man in the strict sense. The work is God's, not man's. Yet man does not remain altogether passive. His contribution is one of right disposition of mind and will. The sacraments are a matter of divine action and human devotion--devotion in its best meaning, that is, sincere allegiance to the task that Christ and His Church propose to accomplish. In the case of the minister, he must above all be empowered by the Church to act in her behalf and have the intention of doing what the Church purposes to do in her sacraments. It is not required of him that he believe in them or be enlightened about them. Nor does his personal unworthiness hinder their effect. They do what they do, whether his own life be blameless or corrupted in grossest sin, whether he be zealous or indifferent, whether his manner of administering them be a cause of edification or of scandal. But this least minimum is not what the Church wants to find in the human conduit of divine powers. She desires and, in the case of her especially deputed and ordained ministers, she commands that her sacred treasures, as befits their very dignity and sanctity, be handled with pure heart and unsoiled hands, that they be dispensed with understanding, solemnity, and reverence. "Since in God's Church nothing is holier, loftier, more beneficial, or more divine than the sacraments instituted by Christ the Lord for the salvation of mankind, let every pastor--in fact, every priest to whom pertains their administration--bear uppermost in mind that he is dealing with holy things, and that he must be prepared almost every moment to discharge this sacred office. Therefore, let him ever be solicitous about leading a blameless, a chaste and holy life. For even though the sacraments cannot be sullied by the unclean nor their effects impeded through an evil minister, yet they who administer them while unworthy and unclean are guilty of grievous sin."[31] It must be maintained that priests in discharging their sacramental office not only sanctify the subjects, but are in turn themselves sanctified, in the measure of how devotedly they perform their stewardship. "Imitamini quod tractatis: Let your conduct be in conformity with the action you perform."[32] First things first! A priest's sacramental ministry is the Alpha and Omega of his sacerdotal existence. All else pertaining to the care of souls, be its import what it may, must be kept subordinate.

The devotion we speak of is presumed likewise in the subject of the sacraments, even though we say they produce their effects infallibly as long as the recipient places no obstacle in the way. The chief disposition required in the subject is faith, faith in Jesus Christ and all therein implied. Faith is so necessary that it cannot be dispensed with even in infant baptism, in which case, however, the Church supplies vicariously what the child is incapable of eliciting. Moreover, the subject must have the intention of receiving the sacrament, except the Eucharist, because the body and blood of our Lord is always received, no matter what the disposition or preparation of the one who communicates. As a preparatory act to sacramental regeneration and transfiguration, in the case of an adult, there must be a change of heart, a turning away from sin and a wholehearted conversion to Christ. This is nothing else than the activity of faith referred to above. "For he that comes to God must believe that He is, and is a rewarder to them that seek Him."[33] (Even this activity of faith on the part of man, it must not be forgotten, is made possible only because God previously gives the impetus by a gratuitous movement of grace.) Man's faith summons the sacrament to effect the mystical marriage of the soul with its Maker. Once this union through grace has been consummated, the accompanying virtues of faith, hope, and charity infused by God into man will assist the latter to seek a continuance and increase of grace and charity, by means of a devout and fruitful use of the other sacraments, above all the sacrament of the Eucharist. Man's subjective devotion and aspirations, in union with the Church's faith and fervor, will determine to a greater or lesser degree how fruitful the operation of the Holy Spirit will be. The sacraments of Christ's Church are the chief and universal way for man to plunge into the redemptive stream of holiness and ultimate glorification. Yet he will not be swept along with the current to its intended supernatural termination without some consciously directed endeavor on his part.

It would be incomplete, indeed, a serious omission were we to conclude our consideration of the sacramental concept without some brief word about its property of cult. St. Thomas tells us that the sacraments have a twofold purpose, namely, to perfect the soul for its part in the worship of God according to the Christian dispensation, and to be a remedy against sin.[34] Their movement is upward from man to God as well as downward from God to men. In fact, the two trends are inseparable. In the sacramental life of the Church man is sanctified not for his own sake, but rather that, being made a new creature and consecrated to an ennobled dignity by the divine Spirit, he may give glory to the triune God, now on earth and forever in heaven. Christ's redemptive sacrifice glorifies the Father in two ways: first, by faithfully fulfilling His Father's will; second, by raising man to a state in which he can participate with the divine head in giving glory to God. "Glorify your Son, that your Son may glorify you, even as you have given Him power over all flesh, in order that to all you have given Him, He may give everlasting life."[35] It was principally as a priest, the High Priest according to the order of Melchisedech, that Christ brought about the rapprochement between His Father and outcast humankind. And since we have been incorporated in Him, we must in all things be like Him, also to the extent of sharing in His priesthood.

Precisely for this reason three sacraments especially have a consecratory role. They are the priestly sacraments: baptism, confirmation, and holy orders, which imprint indelibly on the soul a character, making it conformable to the priesthood of the incarnate Word. The seal of Christ in the soul is more than an image of the High Priest--it actually endows the soul with a participated power of His priesthood. So that a man sealed with the third character of orders is fully made one with the eternal High Priest, and henceforth the two are identified in all that pertains to the Church's sacramental activity of worship and sanctification. Yet the faithful who lack the full priestly consecration are, nevertheless, constituted priests in the image of Christ in a lesser and general way by the sacramental characters of baptism and confirmation. And thus for all members of the City of God the sacraments are instruments of divine worship. In this their God- ward direction they reach their superlative perfection and fullest mystery. They are the outward protestation of our inner faith; they express in solemn manner our profession of God's excellence, His power and His kindness. Adoration, supplication, thanksgiving, satisfaction, humility, obedience, charity, the spirit of sacrifice or asceticism-- all these inward acts are called forth and embodied in the rites and prayers which embellish sacramental administration, ever converging toward the Eucharist, the sacrament which is at the same time the New Covenant sacrifice of the Whole Christ, wherein worship no longer remains purely subjective, but the inward total surrender becomes localized in the most realistic objective act of glorifying God, the eucharistic offering of the vine and the branches, that sacrifice in which Christ is priest and victim and we are truly priests and victims in Him and with Him, raising aloft to the divine majesty all honor and glory.

--Translator
ENDNOTES

1. Heb 10.5-7, Knox version.

2. Eph 1.22-23, Knox.

3. Col 1.18.

4. Vespers on the Octave of Christmas.

5. Preface of Mass on Christmas.

6. Jn 14.18-20; 15.5; 16.13-14.

7. Eph 5.14.

8. Cf. Ferdinand Holbock: "Der Eucharistische und der Mystische Leib Christi," p. 215.

9. Jn. 6.57.
10. Jn 19.34.

11. Cf. St. Thomas, S. Th., III P., q. 64, 2 and 3.

12. 1 Cor 12.13-14, 27.

13. Preface to Session VII.

14. Homily 82 on Mt 26.26-28, Nicene and Post-Nicene Fathers, Vol. X, The Christian Literature Co., New York, 1888.

15. Homily 14 on Heb 7.1-2, ibid, Vol. XIV.

16. 4 Kgs 5.1-14.

17. Lk 6.19.

18. Mk 7.32-35.

19. Lk 17.14.

20. 2 Cor. 5.17.

21. Cf. "The Mysteries of Christianity."

22. Vonier: "Key to the Doctrine of the Eucharist," p. 69.

23. "De Mysteriis," Florilegium Patristicum, Fasc. VII, Pars III, Bonn, 1936.

24. S. Th., III P., q. 60, art. 3.

25. Heb 10.21.

26. Rom 8.33-35.

27. Heb 10.22.

28. "The Spirit of Catholicism." p. 19.

29. Mt 26.39.

30. For an adequate treatment of this explanation of the Christ-Mystery there is a rather vast literature, access to which can best be sought in the volumes of "Jahrbuch fur Liturgiewissenschaft."

31. Roman Ritual. Sec. I, Ch. I, nos. 3 and 4.

32. Rite of ordination.

33. Heb 11.6.

34. S. Th., III P., q. 60, art. 5, and q. 63, art. 1.

35. Jn 17.2.

THE HOLY SACRAMENTS

GENERAL RULES FOR ADMINISTERING THE SACRAMENTS

1. The rites and ceremonies of the sacraments prescribed in this book, based as they are on ancient usage, the sacred canons of the Catholic Church, and on decrees of the popes, should be regarded with due understanding and reverence, and faithfully observed everywhere. Thus it is fitting above all to know and consider what the Sacred Council of Trent (Sess. VII, Can. XIII) has decreed about these rites, namely:

2. "If anyone says that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be contemned, or arbitrarily omitted by the ministers without sin, or be changed into other new ones at the option of any pastor of the churches: let him be anathema."

3. Since in God's Church nothing is holier, loftier, more beneficial, or more divine than the sacraments instituted by Christ the Lord for the salvation of mankind, let every pastor, in fact, every priest to whom pertains their administration, bear uppermost in mind that he is dealing with holy things, and that he must be prepared almost every moment to discharge this sacred office.

4. Therefore, let him ever be solicitous about leading a blameless, a chaste, and holy life. For even though the sacraments cannot be sullied by the unclean nor their effects impeded through an evil minister, yet they who administer them while unworthy and unclean are guilty of grievous sin. Should a priest be conscious of mortal sin (which God forbid), let him not dare to administer the sacraments without first disposing himself through sincere contrition. Moreover, if there is sufficient opportunity for confession, and if time and place allow, he ought to go to confession.

5. No matter at what hour day or night he is called upon to dispense the sacraments, let him exercise his sacred ministry without delay, especially in urgent cases. On this account he will take frequent occasion to advise his people that they should call him

immediately for such ministration, regardless of the hour or any inconvenience whatsoever.

6. Before he proceeds to exercise this office, he should if possible spend a little time in prayer and reflection on the sacred act he is about to perform; and he should review the ceremony and rubrics as time permits.

7. Every time he administers the sacraments he will be vested in surplice and stole of the proper color as the rite requires. Exception is made for the sacrament of penance, where conditions of time, place, or custom may dictate otherwise.

8. He will be assisted by at least one cleric, if possible, or by several as the nature of the sacrament or circumstance of place will dictate. The latter should wear a proper garb and also the surplice.

9. He will take care that the sacred vessels, vestments, linens, and other requisites be kept clean and in good condition.

10. As the Council of Trent prescribes, he will use the opportunity afforded at the administration of the sacraments to explain with diligence their power, efficacy, and use, as well as the signification of the ceremonies, whenever this can conveniently be done, basing the instruction on the teaching of the holy fathers and on the Roman catechism.

11. When he dispenses any sacrament he will pronounce attentively, distinctly, reverently, and clearly all words pertaining to its form and administration. Likewise he should say all other prayers with devotion, not trusting to memory which often fails, but reciting everything from the book. And he should perform the ceremonies and rites with such solemn demeanor that those who assist thereat will be attentive and duly edified.

12. As he is about to administer a sacrament, let him be intent on what he is about to do, avoiding unnecessary conversation with another. And during the administration itself he should endeavor to have actual or at least virtual attention, intending to do what the Church does in the matter.

13. Especially, he should sedulously avoid, directly or indirectly, any impression of seeking or demanding gain from dispensing the sacraments. But let him do so gratuitously, absolutely immune from the crime or even suspicion of simony or avarice. If after the sacrament has been conferred the faithful freely make an offering as an alms or in devout appreciation, he may lawfully accept it in accordance with local custom, unless the bishop decides otherwise. Nevertheless, it is permissible to ask or exact such offerings or taxes which have been fixed by a provincial council or at a meeting of the bishops of a province, and approved by the Holy See. But a pastor should never refuse his gratuitous ministry to those who are unable to give the stipend.

14. It is forbidden to administer the sacraments of the Church to heretics or schismatics, even though they may mistakenly ask for them in good faith, unless they first renounce their errors and are reconciled to the Church.

15. The recipients of the sacraments should be admonished on opportune occasion to assist thereat with piety and devotion, free from levity in word or act, receiving them with the reverence they demand.

16. The priest should always have the Ritual with him (wherever necessary) when he dispenses the sacraments, and should carefully observe the rites and ceremonies prescribed in it.

17. This book, by the way, contains only the rites of those sacraments which pertain to priests, namely: baptism, penance, Eucharist, anointing of the sick, and matrimony.* The rites of the two remaining sacraments, confirmation and holy orders, since they pertain to bishops, are given in the Pontifical. Whatever else a pastor must know, teach, or observe in connection with the sacraments can be learned from other books, especially the Code of Canon Law and the Roman catechism. Therefore, the scope of this book must restrict itself mainly to the rites pertaining to the five sacraments cited.

18. Finally, whoever is bound to administer the sacraments should possess the necessary books pertaining to his office, particularly those to be used as permanent registers of the various parochial functions, as exemplified at the end of the Ritual.

* The rite of confirmation has since been included in the Ritual.-- Trans

THE SACRAMENT OF BAPTISM

INTRODUCTION

To be baptized is to be immersed in Christ's death, to be buried with Christ, to be risen with Christ to new life. From this sacramental fact or experience we derive all our Christian glory: we are washed clean from original sin and all personal sins, we are marked with the ownership of Christ by a brand or indelible seal, filled with divine life, enhanced with supernatural gifts, reborn children of God, and made members of Christ's mystical body.

"I tell you truly that unless a grain of wheat falls into the earth and dies, it remains a single grain of wheat; but if it dies, it brings a good harvest."[1] By the paschal mystery of death and resurrection Christ made an end of the deserved condemnation to everlasting death brought by Adam upon his seed, and simultaneously raised up to new life His own posterity, heirs according to the promise. By the paschal sacrament of baptism our own death and resurrection with Christ is signified and effected in sacramental mystery.

We are born anew in baptism through water and the Holy Spirit. Cognizant of this truth the Church has always looked upon Easter as the

ideal time to illustrate it and to actualize it. In fact, there is a rubric (no. 41) in the rite for adult baptism, to the effect that the solemn administration of the sacrament to adults ought, if convenient, to be reserved to this time. For at Easter the newly consecrated fountain of living water becomes the tomb into which a man descends in death and burial with Christ, so as to rise through Him and with Him to the new life of a son of God. "Have you forgotten that all of us who were baptized into Jesus Christ were, by that very action, sharing in His death? We are dead and buried with Him in baptism, so that just as He was raised from the dead by that splendid revelation of the Father's power so we too might rise to life on a new plane altogether."[2]

Again and again in the Gospel our Lord speaks of the necessity of dying in a moral sense, of losing one's life in order to save it. But here St. Paul speaks of baptism as a mystical dying of the old man through participation in the death of Christ, in order to become a new creation through a mystical participation in His resurrection. This Pauline conception, in all its profundity, is truly fundamental to a worthy understanding of the essence of baptism. Through the archetypal sacrament of incarnation the human race as a whole is already taken up into the mystic Christ in a general way, owing to the fact that the Son of God has united the human nature which is common to us all with His own divine nature. Yet by a positive decree of the God-man, each individual man must normally be incorporated in Christ's Church by water and the Holy Spirit. Before a new life can begin the old life must die. Before the Savior's human body would become glorified and immortal, it would first submit to death and burial. As the head, so the members. The waters of baptism must swallow us

up so that we can be planted in His death. This was very clearly demonstrated for many centuries by the ancient way of administering baptism by immersion and by the way the baptismal font was constructed. The font being sunk below the floor level of the baptistery, the candidate had to make a descent into it as into a tomb; and the complete immersion of the body in the water clearly signified death and burial, for water is not only life-giving but also death-dealing.

The passion of Christ destroyed sin. Because we are buried in the waters of baptism, we participate in His passion, and thus sin is destroyed in us. The resurrection of Christ meant new and glorious life for Him and for all men, since all are summed up in Him. Because we come forth from the waters of baptism, we participate likewise in His resurrection, and thus His new and glorious life becomes ours.

In commenting on the words of Christ to His disciples, "Now you are clean by reason of the word which I have spoken to you,"[3] St. Augustine says: "The word cleanses also by means of water. Take away the word, and what else is the water but simply water. Yet let the word be added to the element and it becomes a sacrament and thus also a visible word."[4] How water is the element for the first sacrament of the New Law, the first sacrament of initiation into the mystical body, was typified in the Old Law by the Deluge and also by the passage of the Israelites through the Red Sea. This latter account from the Book of Exodus was sung during the Easter vigil in Africa, and commented on by Augustine in a sermon preached on Easter eve, as well as in another sermon devoted to the exegesis of the Old Testament.[5]

In his writings against the Pelagians and also in a number of his sermons, Augustine likes to use one of his favorite expressions: "massa perditionis," the mass of perdition, that is, the accursed and condemned mass of men, by which phrase he likens all humanity to a huge invalid stretched helpless over the entire face of the earth. God in His goodness has taken pity on this invalid, this broken mass, and has chosen a number of the elect whom He has formed into a new mass, which is the mystical body. Baptism is the means of entering into this new mass, the Church of Christ. Our Lord's holiness is our holiness, giving us new life, new strength. This we receive through baptism in the death of Christ. Augustine says: "All that happened on the cross, at His burial, in His resurrection on the third day, in His ascent into heaven, and when He took His place at the right hand of the Father, all happened in such a way as to prefigure...the Christian life that we are leading today."[6] In ourselves we are many, in Christ we are one, one Son, one Shepherd. "What is the Church? She is the body of Christ. Join to it the head, and you have one man.... And what is His body? It is His spouse, namely, the Church."[7] So close is this union that through it we become Christ. "Let us rejoice and give thanks, for not only are we become Christians, but we are become Christ. My brethren, do you understand the grace of God that is given us?"[8]

Such, in the infinite mercy of God, is the new life bestowed by His Son in the Easter mystery. Because of our solidarity with Christ, we share

also in His priesthood. We owe much to Augustine for his development of the doctrine of the universal priesthood of Christians. He placed the origin of this priesthood in baptism, as symbolized by the post-baptismal anointing on the crown of the head. To have a share in Christ's redemptive work is also to have a share in His high-priestly dignity and power. In explaining the words of the Apocalypse, "They shall be priests of God and of Christ and shall reign with Him a thousand years,"[9] he wrote: "This is not spoken of bishops and priests alone, who are properly called priests in the Church. But since all are called the anointed on account of the mystic chrism, so all are called priests, because they are members of the one Priest."[10]

The metaphor of light applied to Christ who is the Light of the world and the Sun of Justice, applied also to Christians who are the enlightened, and applied to grace which is the light of the soul, is found frequently in the New Testament. The fathers of the Church made generous use of this metaphor, likening the descent of Jesus into hell to the setting of the sun and His resurrection to the rising sun. Christ, then, is the great light appearing to the baptized, the true sun which enlightens the new children of the Church with its life and warmth. With this metaphor in mind, Augustine explains to the newly baptized on Easter eve that baptism is also an illumination of the soul:

These newborn infants, whom you see outwardly clothed in robes of white, have been made clean inwardly, and they who were heretofore darkness, immured in the black night of their sins, are now resplendent in soul, as their spotless apparel signifies. Now that they have been purified in the laver of forgiveness, washed in the fountain of wisdom, and suffused with the light of justice, it is fitting that we sing, "This is the day which the Lord has made; let us be glad and rejoice therein."[11]

The passage from death to life is understood by the Church as a profound mystery of light. To us who were buried in darkness and immured in the shadows of death a light has flashed forth from heaven, purer than the sun. All who fall under its rays are filled with its divine life.

One of Augustine's longest Easter sermons is devoted to the Song of Songs, which sings the theme of Christ's marriage with His bride, the Church.[12] The symbolic application of this scriptural passage to the sacrament of baptism is often dwelt on by the fathers, in particular by Cyril of Jerusalem and even more at length by St. Ambrose.[13] Baptism is the mystery of the soul's marriage with its divine Bridegroom, for the soul must first be washed clean before she can be clothed in her bridal raiment, preparatory to sitting down to the wedding banquet of the Eucharist at the side of her Spouse, preparatory to being led into the nuptial bower by the Spouse. From the custom prevailing in the Orient and in Africa as well of taking a bath before the nuptial festivities, the Christians of old were quick to see the analogy. Cyril of Jerusalem takes the words of the Sulamite woman in the Song of Songs, "I have put off my garment; how shall I put it on?"[14] and refers them to the ancient rite of laying aside one's old garment before entering the baptismal font, and putting on the white tunic on coming forth from the saving waters.[15] Whoever has put off his old garment in baptism, that is, the old man of sin, may not be clothed thereafter in the vesture of the onetime sinful man, but must wear the white robe of grace in which he has been vested for his mystical marriage with Christ, and which resembles the raiment white as snow of the risen Savior.

If we accept the wisdom of the fathers, as they understood realistically St. Paul's inspired thinking, baptism, and the other sacraments for that matter, will cease to be regarded as some kind of purification and sanctification merely of the present moment. Rather it will be appreciated in all its might and splendor as the mystery of Christ which associates the subject with the incarnation and redemption, transforming and glorifying him in the stream of divine life which he has entered as a new member of the primal sacrament: Christ and His Church. As the external rite of baptizing readily demonstrates: baptism implants the person in Christ's death and resurrection and thus effects incorporation (the water and the Trinitarian invocation), it fills him with the Holy Spirit and anoints and consecrates for participation in the priesthood of Christ (anointing with chrism), it envelops him in Christ's glory and immortality (clothing with white garment), it plants the seed of everlasting transfiguration and illumination (presenting of lighted candle). All this is the objective fact of baptism and the work of God.

Before God's action can take place, however, the Church, as the spouse of Christ, must concur in the divine work, and the candidate for baptism must be predisposed, as reasonable and willing clay, to be fashioned by the hand of Christ and His Church as a new communicant in the body of the faithful. We have mentioned above, in the introduction to the sacraments, that the disposition of faith and will are supplied by the Church in the case of children. But when it is a question of a responsible adult, preparation of intellect and will is a necessary preliminary. "What do you ask of the Church of God? Faith.... Will you be baptized? I will." In order to understand the rite of administering baptism, one must be aware that the rite as it now stands is a composite of prayers and ceremonies originally performed in successive steps over a long period of time. The first contact with Jesus Christ is a psychological one--by faith; and faith must inevitably lead up to the sacrament prescribed for complete assimilation in Him: "He who believes and is baptized shall be saved."[16] Faith comes from hearing. "For Moses said: 'A prophet shall the Lord your God raise up to you of your brethren, like to me. Him you shall hear according to all things whatsoever He shall speak to you. And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.'"[17] And it is the Church who is empowered and enjoined by its prophet, Christ, to unfold to men the gospel narration, the perfect revelation of the Almighty by means of the incarnation, with the ensuing obligations imposed on us.

The work of salvation is from first to last the work of God, who by a loving gift of grace moves man to seek Him, supplies the grace of coming to faith, and leads him to the portals of holy Mother Church to receive from her the full and true faith which leads to life everlasting. Yet it is now left to the one God has chosen

whether he accept the Gospel with his mind and with his heart: "If then you will inherit life, keep the commandments: love the Lord your God with your whole heart, with your whole soul, with your whole mind, and your neighbor as yourself. On these two commandments depends the whole law and the prophets. And faith demands that you worship one God in Trinity and Trinity in Unity, neither confusing the Persons nor making a distinction in their nature. For the Father is a distinct Person; and so is the Son; and so is the Holy Spirit. Yet the Father, Son, and Holy Spirit possess one Godhead, co-equal glory, co-eternal majesty."[18] For although the sacraments as instruments of God are His objective operation, they are ever the respecter of the subject's dignity as a person and of his personal responsibility. Then, only after he makes the assent of faith and turns in repentance from sin to embrace the commandments, will the sacrament elevate him to union with God. During the period of preparation, when grace is illuminating the intellect to see Christ's revelation in a favorable light and is inclining the will to surrender to its attraction, the Church stands by both as mystagogue to explain the mystery of Christian initiation and as sanctifier to come to the assistance of the candidate by administering efficacious sacramentals. Along with her preaching or catechizing, she lifts up her voice in manifold supplications to God for the sake of her chosen one; she performs her exorcisms to drive afar Satan with his apostate legions; signs the bodily senses with the power of the holy cross; conserves and nourishes with the blessed salt; opens the ears to hear the good news of the Christian Gospel and looses the tongue[19] to proclaim its glorious salvation; imparts strength and litheness through anointing with oil of catechumens. It would require much space to do justice to these richly symbolic and impressive ceremonies; moreover, they must be considered in their historical setting before any attempt at an adequate exposition can be achieved. Yet we perceive, in this cursory reference to the preparatory acts which precede baptism, that even here the work of Christ and His Church is primary--man's part secondary.

Immediately following baptism of an adult, it is the wish of the Church (rubric no. 52) that confirmation be conferred on him, provided a bishop is present who may lawfully do so, and that the Eucharist be offered and holy communion received by the neophyte. The interchange of life--Christ in us and we in Him--established through baptism is strengthened and perfected by further reception of the other sacraments, above all by the Eucharist. The one baptized is like a newborn babe of God crying out for the perfection of the Holy Spirit's indwelling with His gifts, which confirmation confers in complement to the divine work already initiated. But the newborn of God still hungers for the supersubstantial food--he desires to be nourished with the body and blood of Jesus. And when this longing for the Eucharist is sated, then perfect incorporation in the mystic Christ has been accomplished and the symbol of Calvary has been made actual for him--he has entered into the paschal mystery by water and by blood.

--Translator
ENDNOTES
1. Jn 12.24.
2. Rom 6.3-5.
3. Jn 15.3.

4. "Tractatus in Joan." 80.3.

5. "Sermon 363.2" (ML 39.1635).

6. "Enchiridion" 53 (ML 40.257)

7. "Sermon" 45 (ML 38.265).

8. "Trac. in Joan." 21 (ML 35.1568).

9. Apoc 20.6.

10. "De civitate Dei" 20, CSEL 40.455.

11. "Sermon" 223 (ML 223)

12. Sermon 138 (ML 183).

13. "De mysteriis" 9.55 f.

14. 5.3.

15. "Catecheses Mystagogicae".

16. Mk 16.16.

17. Acts 3.22-23.

18. Rite for baptism of adults.

19. It used to be the tongue that was touched with spittle, not the nostrils.

THE SACRAMENT OF BAPTISM

RULES FOR ADMINISTERING BAPTISM

1. That holy baptism, the gateway to the Christian religion and to eternal life, holding as it does the first place among the sacraments instituted by Christ for the New Covenant, is necessary for salvation for all, either in act or desire, is testified by the divine Truth Himself in these words: "Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God" (Jn 3.5). Therefore, the greatest concern is to be exercised for its correct and timely administration and reception.

2. In the administration of this sacrament, certain things are absolutely necessary by divine law, such as the matter, form, and minister. Others pertain to its solemnity, such as the rites and ceremonies received and approved by ancient and apostolic tradition; yet even these may not be omitted except in case of necessity. Regarding all this, let certain points be remarked at the outset, so that the sacred function may be carried out with exactitude and devotion.

3. When baptism is administered with all the rites and ceremonies prescribed in this Ritual, it is called solemn; otherwise it is non- solemn or private.

The Matter for Baptism

4. First of all a pastor will understand that since the matter for this sacrament is real natural water, no other liquid may be used.

5. The water for solemn baptism is that which has been blessed on the preceding vigil of Easter, and carefully preserved in a clean font to keep it pure. If new baptismal water is to be blessed, the old should be poured into the sacrarium in the sacristy, or preferably the sacrarium of the baptistery.

6. If the baptismal water has so diminished that it is foreseen it will not suffice, unblessed water may be added even repeatedly, but in lesser quantity than the blessed each time this is done. If it becomes contaminated or has leaked out or in any way is deficient, the pastor will see to it that the font is thoroughly cleansed and replenished with fresh water, and proceed to bless it according to the form given below.

7. If the water has frozen it should be thawed. But if it is partly frozen or too cold a smaller quantity of unblessed warm water may be mixed with some baptismal water in a special container, and this tepid mixture used in baptizing, thereby preventing injury to the infant.

The Form for Baptism

8. The form for baptism is as follows: I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, and it is absolutely essential. In no circumstance can it be altered, and these words must be pronounced simultaneously with the pouring of the water.

9. A priest of the Latin rite must always use the Latin form. Since baptism may positively never be repeated, if one is to be baptized conditionally (see below), the condition is expressed in these words: If you are not baptized, I baptize you in the name of the Father, etc. This conditional form should not be chosen lightly or without consideration, but the decision must be made prudently, and only in a case where, after careful investigation, a reasonable doubt exists as to whether the sacrament of baptism had been truly or validly administered.

10. Although baptism can be administered validly by pouring the water or by immersion or by sprinkling, nevertheless, one should adhere to the first method or the second, or to the mixed form of these two, whichever is the more common practice and in harmony with the custom of the particular rite. The water is to be poured on the head with a triple ablution (or the head is to be immersed three times), each time in the form of a cross, saying the words simultaneously. The same person must both pour the water and pronounce the words.

11. If baptism takes place by infusion, care must be taken that the water does not fall back into the font from the infant's head. It should either fall into the sacrarium of the baptistery or into a special basin provided for that purpose, and in the latter case this water will be emptied later in the sacrarium of the baptistery or of the church.

The Minister of Baptism

12. A priest is the ordinary minister of solemn baptism. But its administration is reserved to the pastor, or to another priest who has the pastor's permission or that of the local Ordinary. Even one who travels about should receive solemn baptism from his own pastor and in his own parish, if there is no difficulty from delay or inconvenience; otherwise any pastor within his own territory may confer solemn baptism upon a wanderer.

13. Without proper permission, a priest is not allowed to confer solemn baptism in territory other than his own, even upon his own subjects.

14. In a diocese or territory where no parishes or quasi-parishes have been established, the question as to which priest (the Ordinary excepted) has the right to baptize within the whole territory or a part thereof must be decided from particular statutes and accepted customs.

15. A deacon is the extraordinary minister of solemn baptism. He may not, however, use his power without the consent of the Ordinary or the pastor--such permission being granted for a just cause, and lawfully presumed when necessity urges.

16. In danger of death non-solemn baptism can be administered by anyone as long as he uses the proper form and matter and has the right intention. If possible two witnesses or at least one should be present so that the baptism can be proved. A priest if available should be preferred to a deacon, a deacon to a subdeacon, a cleric to a laic, a man to a woman, unless for the sake of modesty it is more fitting that the woman baptize rather than the man, or because the woman might know the form and method better than the man. Father or mother are not permitted to baptize their child, except when in danger of death no one else can be had who could baptize.

17. It should be a pastor's concern that the faithful, particularly midwives, doctors, and surgeons be thoroughly instructed in the correct manner of baptizing in a case of necessity.

18. Baptism of adults should be referred to the local Ordinary if convenient, so that he himself if he so desires or another delegated by him may administer it with greater solemnity.

Baptism of Children

19. In regard to baptism:

(a) classed as children or infants are such who have not yet attained the use of reason, and likewise the feeble-minded from infancy, no matter what their age;

(b) reckoned as adults are all who have the use of reason; and to be admitted to baptism it suffices that an adult requests it of his own accord.

20. No child is to be baptized while still enclosed in the mother's womb, as long as there is a probable hope that it can be properly brought forth and then baptized. If only the head of the child has come forth and there is danger of its dying, it should be baptized on the head; if afterward it is born and lives, baptism may not be repeated conditionally. If another member of the body makes its appearance and there is danger of death, the baptism should be conferred conditionally upon that member; if the child lives after birth it must be rebaptized conditionally. Should a mother die in confinement, the fetus should be extracted by those obliged thereto by their profession, and if there is a certainty that it lives, it should be baptized absolutely, otherwise conditionally. A fetus baptized while in the mother's womb must be rebaptized conditionally after birth.

21. One should see to it that every abortive fetus, no matter of what period, be baptized absolutely if it is certainly alive. If there is doubt about its being alive, it should be baptized conditionally.

22. A monster or abnormal fetus should in every case be baptized at least with the following expressed condition: If you are a human being, I baptize you, etc. When in doubt as to whether there is one or several persons in the deformed mass, one part is to be baptized absolutely, and the others each with the condition: If you are not baptized, I baptize you, etc.

23. Foundlings should be baptized conditionally, unless there is a certainty from due investigation that they have already been baptized.

24. An infant of infidel parents may be baptized lawfully even though the parents are opposed, provided that its life is in such danger that one can reasonably foresee it may die before attaining the use of reason. Outside the case of danger of death, it may lawfully be baptized, provided its Catholic rearing is guaranteed, as in the following two cases: (a) if parents or guardians or at least one of them consent; (b) if parents, i.e., father, mother, grandfather, grandmother, or guardians do not exist, or if they have lost their right over the child or are unable to exercise it.

25. Generally, the norms stated in the preceding rubric are to be applied to baptism of infants whose parents belong to a heretical or schismatic sect, or of Catholic parents who have lapsed into apostasy, heresy, or schism.

The Rites and Ceremonies of Baptism

26. Baptism should be administered solemnly, except in the case provided for in rubric no. 28 below. The local Ordinary may for weighty and plausible reasons permit the ceremonies prescribed for infant baptism to be used in the baptism of adults.

27. Children must be baptized in the rite of the parents. If one parent belongs to the Latin rite, the other to an Oriental rite, the child should be baptized in the rite of the father, unless some special law provides otherwise. If only one parent is Catholic, the child is to be baptized in the rite of the Catholic party.

28. In danger of death private baptism is permissible, and, if the minister is neither priest nor deacon, he does merely what is required for validity. When private baptism is conferred by a priest or by a deacon, if time permits the ceremonies which follow the act of baptizing should be added. Outside the danger of death the local Ordinary may not permit private baptism, except in the case of adult heretics who are to be baptized

conditionally. The ceremonies which for any reason were omitted in the administration of baptism should be added later in church as soon as possible, except in the case of adult heretics who have received private baptism conditionally with the permission of the Ordinary, as stated above.

29. When baptism is repeated conditionally, the ceremonies which were omitted in the former baptism should be supplied. provided this will not run contrary to anything prescribed in rubric no. 28. But if they were used in the former baptism, they may be repeated or omitted.

30. A pastor should see to it that the person baptized is given a Christian name. If he does not succeed in this, he must add the name of a saint to the one chosen by the parents, and inscribe both in the baptismal register.

The Sponsors

31. In accordance with ancient ecclesiastical custom, no one should be solemnly baptized unless he has a sponsor, provided this is possible. Even in private baptism a sponsor should assist if one can easily be had. If there was no sponsor at the private baptism, one should be used at the time when the ceremonies are supplied, in which case the sponsor contracts no spiritual relationship.

32. When baptism is repeated conditionally, the same sponsor who was present at the first baptism should assist if possible; apart from this case, no sponsor is required in conditional baptism. In a baptism repeated conditionally, neither the sponsor who was present at the first baptism nor the one assisting now contracts a spiritual relationship, unless the sponsor was the same in both instances.

33. There should be only one sponsor (who may be of different sex from the one baptized); or at most two may be employed, a man and a woman.

34. To validly act as sponsor it is required:

(a) that the person is baptized, has attained the use of reason, and has the intention of acting in this capacity;

(b) that he does not belong to a heretical or schismatic sect, is not excommunicated whether by condemnatory or declaratory sentence, nor legally infamous, debarred from legal acts, nor a deposed or degraded cleric;

(c) and that the person is not the father, mother, or spouse of the one baptized;

(d) that he is chosen by the one baptized, or by the parents, guardians, or, if these are wanting, by the minister;

(e) that during the act of baptizing the sponsor (or his proxy) physically hold or touch the one baptized, or immediately lift him out of the water, or take him into his arms from the font or from the hands of the minister.

35. To lawfully act as sponsor it is required:

(a) that he has reached the age of fourteen, unless the minister sees fit to admit a younger person for some valid reason;

(b) that he is not excommunicated for a notorious crime, nor excluded from legal acts, nor legally infamous (even though no sentence has been issued to that effect), nor interdicted, nor a public criminal, nor infamous in fact;

(c) that he knows the rudiments of the faith;

(d) that he is neither a novice nor a professed religious, unless necessity urges it and the sponsor has the express permission from at least the local superior;

(e) that he is not in sacred orders, unless he has the express permission of the Ordinary.

36. When in doubt as to whether a person may validly or lawfully be permitted to act as sponsor, the pastor should consult the Ordinary if time allows.

37. Only the minister and the sponsor contract a spiritual relationship from baptism with the one baptized.

38. It is the duty of sponsors by reason of their position ever to regard their godchild as a personal charge, and in all that pertains to his Christian upbringing to watch over him faithfully, so that in his whole life he may prove himself true to the promises which they once solemnly spoke for him.

The Time and Place for Administering Baptism

39. Infants should be baptized as soon as possible, and pastors and other priests when preaching should frequently warn the faithful of their serious obligation in this respect.

40. Private baptism when necessity demands may be conferred at any time and in any place.

41. Solemn baptism, too, may be administered on any day. In harmony with earliest ecclesiastical discipline, baptism of adults ought to be conferred if convenient on the vigils of Easter and Pentecost, especially in cathedral or metropolitan churches.

42. The proper place for administering solemn baptism is the baptistery in a church or public oratory.

43. Every parish church should have a baptismal font, and all contrary statutes, privileges, or customs are reprobated and revoked; without impairing, however, the legitimate cumulative right already claimed by other churches. The local Ordinary can permit or command that a baptismal font be placed in another church or public oratory even within the parish boundaries, if it will serve the convenience of the faithful.

44. When distance or other circumstances make it extremely inconvenient or dangerous to bring the candidate for baptism to the parish church or to another which has the right to a baptismal font, the pastor may, in fact, must, administer solemn baptism in the nearest church or public oratory within the parish limits, even though it has no baptismal font.

45. Solemn baptism may not be administered in private homes, except in the following circumstances: (a) when the persons to be baptized are children or grandchildren of such persons as hold the supreme position of government or have the right of succession to the throne, provided this privilege is duly requested; (b) when the Ordinary, after prudent and conscientious deliberation, judges that it should be allowed in some extraordinary case for a just and worthy reason. In the cases cited the baptism is to be administered in the chapel of the home or at least in a suitable room, and duly blessed baptismal water is to be used.

46. The baptismal font should be constructed in a becoming style and located in a proper place. It should be made of solid material (such as will keep in the water), properly decorated, secured with lock and key, and fastened so that dust and dirt cannot penetrate. The baptistery should have a grill or should be railed off. If possible a representation of the baptism of Christ by St. John should be painted or placed in the baptistery.

The Holy Oils and Other Requisites

47. Holy chrism and the oil of catechumens used in baptism must have been consecrated by the bishop on the preceding Holy Thursday. Older oils may not be used except in case of necessity.

48. The pastor must see to it that he obtains immediately the newly consecrated oils from his Ordinary, and thereupon he burns the old oils in church (in the sanctuary lamp).

49. If the consecrated oils do not suffice, then other non-consecrated olive oil is added, but in lesser quantity than the consecrated each time this happens.

50. Holy chrism and oil of catechumens should be preserved in individual vessels of silver or at least of pewter, and be kept properly sealed. These vessels should have each a distinct style, and should be marked with capital letters to avoid every error.

51. For daily use smaller containers made of silver if possible or of pewter should be employed. These may be either separate or joined together, yet properly covered and easily distinguishable. Each one should have its individual mark as noted above, so that the priest may not mistake one for the other.

52. Into these latter as much chrism and oil of catechumens as required is poured from the larger vessels, and it is advisable to provide the separate containers of the oilstock with a little cotton or similar material to absorb the oils. This will prevent the danger of leakage, and at the same time when pressed with the thumb will yield enough for the anointings.

53. These vessels should be reverently reserved in church in a special place (compartment) which is decent and clean, and kept under lock and key. Thus they will be safely guarded from improper handling by anyone except a priest, as well as from sacrilegious misuse. The pastor ought not to keep them in the rectory, unless some necessity and serious reason warrants, and then only with the permission of the Ordinary.

54. As far as possible let it be the pastor's concern that the holy oils be fetched by himself, some other priest, or at least by a cleric, and not by a lay person. Let him beware also of ever giving any of the holy oils to anybody, no matter under what pretext.

55. The salt which is to be put into the mouth of the candidate for baptism must be blessed with its own special form as designated later in the rite for baptism. Nor is salt thus blessed to be used at the blessing of water. It should first be reduced to fine granules, and kept clean and dry. Salt thus blessed should not be given to anybody, nor even returned to anybody who may have brought it for the blessing, but it should be saved exclusively for baptism or thrown into the sacrarium.

56. Therefore, when the sacrament of baptism is about to be conferred, the following articles should be at hand:

57. The vessels containing oil of catechumens and chrism.

58. A vessel containing the salt to be blessed, or some already blessed, as stated before.

59. A clean vessel or a ladle made of silver or other metal for pouring the baptismal water on the head of the one who is being baptized; and this vessel should be used for no other purpose.

60. A basin or cup to receive the water which flows down from the head of the baptized, unless it falls directly into the sacrarium.

61. Cotton or similar material to be used for wiping the parts anointed with the holy oils.

62. Two stoles if readily available, one purple and the other white, to be exchanged as noted below; otherwise at least one stole should be provided; and for more solemn baptism also two copes of corresponding colors.

63. A piece of bread with which to remove the oil from the priest's fingers when he washes his hands; moreover, a basin for washing the hands after baptism, and this should not be used for other purposes.

64. A white garment in the form of :l little mantle, or a small piece of white linen to be placed on the infant's head.

65. A waxen torch or wax candle which shall be burning when given to the baptized.

66. Lastly, the ritual should be in readiness and also the baptismal register in which the names of the baptized are inscribed.

67. Everything being prepared, the priest washes his hands, puts on a surplice and purple stole, and proceeds to the administration of this great sacrament. He should be assisted by one cleric or more if possible, who are likewise vested in surplice.

68. Thus vested the priest advances to the threshold of the church. The people with the child should be waiting outdoors.

69. He ascertains, unless this information is already known to him, whether the candidate belongs to his parish, its sex, whether it had been baptized at home and by whom and in what manner, and he inquires

who will act as sponsors. The latter he instructs to assist with due reverence and to answer the interrogations for the candidate.

70. Since a name is given to those who through baptism are to become children of God, newly born in Christ and enrolled in His service, let the priest see to it that ugly, notorious, or ridiculous names are not imposed, nor those of false deity or heathen profligates. Rather let names of the saints be selected as far as possible, whose example the faithful may devoutly imitate and to whose patronage they are entrusted.

71. Everything being provided for and the name approved, with the one who is to be baptized, if a child, resting on the right arm of the person holding it, the pastor proceeds with the baptism according to the rite which follows.

N.B. These additional rules occur in the "Collectio Rituum" both for Germany and the U.S.:

a. the baptistery may be decorated and the church bells may be rung;

b. a more solemn baptism is one attended by a number of the faithful;

c. the priest and his assistants first come to the altar and there offer a prayer before proceeding with the rite;

d. the people present should participate in all the responses, the Creed, the Lord's prayer, and in the singing, if there is such.

RITE FOR BAPTISM OF CHILDREN

AT THE DOOR OF THE CHURCH

Reception of the Child

{Having versed himself in all the preparatory rules given above, the priest meets the child at the entrance or in the narthex of the church. It must be kept in mind that the formulary for baptism of a child is simply an abridgment of that for an adult. In olden times baptism of adults was not administered in one continuous ceremony but in stages spread out over a period of time, and not all of these took place within the sacred edifice. The first five steps given here reproduce in outline the onetime ceremonies of enrolling a catechumen.}

1. The priest says the greeting: Peace be with you.

He then asks the name of the child (if several are to be baptized he asks the name of each one):

Priest: What is your name?

Sponsors: N.

{From the beginning the Church has proclaimed to men the good news of salvation in Christ. And from one who wants the benefit of the good news the response of faith is demanded. To ask for baptism is first of all to ask for the faith of the Church. In the following brief dialogue between priest and subject is summed up the chief content of Christian life, of which faith is the foundation, everlasting life the goal, and love of God and of neighbor the means. The priest's role in the sacrament is pointed up here, that of representative of Christ and the Church, the role he plays from start to finish of the sacramental action.}

P (to each): N., what are you asking of God's Church?

Sponsors: Faith.

P (to each): What does faith hold out to you?

Sponsors: Everlasting life.

2. P (to each): If, then, you wish to inherit everlasting life, keep the commandments, "Love the Lord your God with all your heart, with all your soul, and with all your mind; and your neighbor as yourself."

{The next ceremony and all the following exorcisms in the rite are designed to free the subject from the power of Satan, who has this power in view of original sin. The signification is accomplished by an exhaling of breath, as to blow away something, or figuratively, the act of dispelling the evil spirit.}

3. The priest thrice breathes softly in the face of the child (each one singly), and follows up the gesture with these words:

Depart from him (her), unclean spirit, and give place to the Holy Spirit, the Advocate.

{By the cross Christ takes possession of the mind and heart of the child, fitting him to become a temple of the Blessed Trinity, and imposing on him the obligation of belief and observance of the commandments. The sign of the cross used here and throughout the rite is indicative of the essential fact that the sacrament has its efficacy from the paschal sacrifice of Jesus.}

4. With his thumb the priest traces the sign of the cross on the brow and on the breast of the child, saying (to each):

Receive the sign of the cross on your ✠ brow and on your ✠ heart. Put your whole trust in the heavenly teachings. And lead a life that will truly fit you to be a dwelling place for God.

{It is the express wish of the Church that opportunity be given to all who assist at her sacred functions to participate actively as far as possible (cfr. "Constitution on the Sacred Liturgy"). From here on all are to say the parts marked all for them.}

Then he adds this prayer:

For one:
Let us pray.

Lord, if it please you, hear our prayer, and by your inexhaustible power protect your chosen one, N., now marked with the sign of our Savior's holy cross. Let him (her) treasure this first sharing of your sovereign

glory, and by keeping your commandments deserve to attain the glory of heaven to which those born anew are destined; through Christ our Lord.

All: Amen.
For several:
Let us pray.

Lord, if it please you, hear our prayer, and by your inexhaustible power protect your chosen ones, N. and N., now marked with the sign of our Savior's holy cross. Let them treasure this first sharing of your sovereign glory, and by keeping your commandments deserve to attain the glory of heaven to which those born anew are destined; through Christ our Lord.

All: Amen.

{Laying on of hands is a symbol with a variety of meanings. Here it is an act of appropriation. The Church acknowledges or claims the child as her own, places a protecting hand on him, and commends him to God.}

5. The priest lays his hand on the head of the child (on each one singly), after which he holds his hand outstretched and says:

(In the act of supplying ceremonies after a private baptism, notice that there are two changes of wording in the prayer below. Consult the footnotes).

For one:
Let us pray.

Almighty, everlasting God, Father of our Lord Jesus Christ, look with favor on your servant, N., whom it has[1] pleased you to call to this first step in the faith. Rid him (her) of all inward blindness. Sever all snares of Satan which heretofore bound him (her). Open wide for him (her), Lord, the door to your fatherly love. May the seal of your wisdom so penetrate him (her) as to cast out all tainted and foul inclinations, and let in the fragrance of your lofty teachings. Thus shall he (she) serve you gladly in your Church and grow daily more perfect;[2] through Christ our Lord.

All: Amen.
For several:
Let us pray.

Almighty, everlasting God, Father of our Lord Jesus Christ, look with favor on your servants, N. and N., whom it has[1] pleased you to call to this first step in the faith. Rid them of all inward blindness. Sever all snares of Satan which heretofore bound them. Open wide for them, Lord, the door to your fatherly love. May the seal of your wisdom so penetrate them, as to cast out all tainted and foul inclinations, and let in the fragrance of your lofty teachings. Thus shall they serve you gladly in your Church and grow daily more perfect;[2] through Christ our Lord.

All: Amen.

The Blessing of Salt

{Salt is a condiment meant to flavor foods and also preserve them. Among some peoples it is given to a newly arrived guest in sign of hospitality and friendship. Among the Hebrews it was eaten to symbolize the binding nature of a compact. Christ told the Apostles: "You are the salt of the earth" (Mt 5.13). As salt acts on food to preserve it and keep it from spoiling, Christ's followers are to influence the world for good and to preserve from corruption the truths He taught them. In the rite of baptism salt is especially a symbol of wisdom--that the subject be given a relish for heavenly doctrine; and a symbol of a blessed immortality--that he be

preserved from final corruption. In the ancient rite the first stage, enrolling of catechumens, terminated with the giving of blessed salt.}

6. The priest blesses salt, which once blessed may serve for future baptisms;* (unless he is to use salt that already has been blessed).

God's creature, salt, I cast out the demon from you, in the name of God ✠the Father almighty, in the love of our Lord Jesus ✠Christ, and in the strength of the Holy ✠Spirit. I purify you by the living God, the true God, the holy God, by God who created you to be a preservative for mankind, and ordered you to be sanctified by His ministers for the benefit of the people who are about to embrace the faith. In the name of the Blessed Trinity may you become a saving sign empowered to drive away the enemy. Therefore, we beg you, Lord, our God, to sanctify ✠and to bless ✠this creature, salt, thus providing a perfect remedy for all who receive it, one that will permeate their inmost being. We ask this in the name of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

* When a deacon administers baptism he uses salt already blessed by a priest.--Trans.

7. The priest puts a pinch of the blessed salt in the mouth of the child (to each one), saying as he does so:

N., take this salt in sign of wisdom. May it be for you likewise a token that foreshadows everlasting life.

All: Amen.

Priest: Peace be with you.

All: And also with you.

{In the next prayer there is an allusion to the Eucharist, the "heavenly nourishment" the child will receive after he is baptized.}

The priest then adds this prayer:

For one:
Let us pray.

God of our fathers, God, source of all truth, we humbly ask you to be well disposed to your servant, N. After this first[3] taste of salt, let his (her) hunger for heavenly nourishment not be prolonged but soon be satisfied. For then he (she) will always pay homage to your holy name with fervor, joy, and trust.[4] In your tender care, O Lord, lead him (her) to the bath of water where one is born over again, so that taken into the family of your faithful he (she) can finally attain the everlasting reward which you have promised; through Christ our Lord.

All: Amen.
For several:
Let us pray.

God of our fathers, God, source of all truth, we humbly ask you to be well disposed to your servants, N. and N. After this first[3] taste of salt, let their hunger for heavenly nourishment not be prolonged but soon be satisfied. For then they will always pay homage to your holy name with fervor, joy, and trust.[4] In your tender care, O Lord, lead them to the bath of water where one is born over again, so that taken into the family of your faithful they can finally attain the everlasting reward which you have promised; through Christ our Lord.

All: Amen.

Exorcism of the Subject

{In early times the catechumen had at this stage advanced to the rank of a petitioner. He continued with his instructions, was examined, and was subjected to the first scrutinies. Elements of the ancient rite are here preserved, especially in the solemn exorcism that follows. The priest now uses the power of exorcism received from Christ to free the person from the tyranny of Satan and to fit him throughout life for the whole Christian warfare against sin. The ancient enemy of mankind seeks to dispute with the Son of God for the possession of a man's soul. But in this confrontation Jesus is victorious as He was when once Himself tempted in the desert.}

The priest says:

I cast you out, unclean spirit, in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit. Depart and stay far away from this servant (these servants) of God, N. (N. and N.). For it is the Lord Himself who commands you, accursed and doomed spirit, He who walked on the sea and reached out His hand to Peter as he was sinking. So then, foul fiend, recall the curse that decided your fate once for all. Indeed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit. Keep far from this servant (these servants) of God, N. (N. and N.), for Jesus Christ, our Lord and God, has freely called him (her) (them) to His holy grace and blessed way and to the waters of baptism.

{Under seal of the cross the child is now given over to the custody of Christ. We recall here the words of the Apocalypse: "Then I saw another angel rising out of the East, carrying the seal of the living God; and he called aloud to the four angels who had been given the power to ravage land and sea: 'Do no damage to sea or land or trees until we have set the seal of our God upon the foreheads of His servants'" (7.2- 3).}

8. Now the priest traces the sign of the cross upon the brow of the child (on each one), saying as he does so:

Never dare, accursed fiend, to desecrate this seal of the holy ✠cross which we imprint upon his (her) brow; through Christ our Lord.

All: Amen.

Prayer of Enlightenment

{In former times the exercises in preparation for baptism included readings from and instructions on the Holy Bible. The readings chosen were episodes or incidents from the Old Testament which prefigured baptism, such as the miraculous water of Meriba (Num 20.1-3), the cure of Naaman the leper (4 Kgs 5.1-14), and the prophecy about the restoration of Sion (Is 49.8-15); and especially the gospel accounts of the Samaritan woman (Jn 4.6-42) and the man born blind (Jn 9.1-39). These readings served to illumine the deep significance of the sacrament. The living waters of baptism give the grace both of healing and enlightenment, somewhat as our Lord once gave bodily sight to the man born blind and spiritual sight to the Samaritan woman.}

For the Jews the laying on of hands was a religious rite, both in the official liturgy and in private life. There is a fine example of this in the Gospel, the occasion when little children were brought to our Lord. St. Mark tells us that "embracing them and laying hands on them He blessed them" (10.16). St. Matthew in the parallel passage adds the interesting detail that this blessing was accompanied by a prayer (19.13).

9. The priest next lays his hand on the head of the child (on each one), after which he holds his hand outstretched and says (notice the change in wording when supplying ceremonies after private baptism: consult the footnote):

For one
Let us pray.

Holy Lord, almighty Father, everlasting God, source of light and truth, I appeal to your sacred and boundless compassion on behalf of this servant of yours, N. Be pleased to enlighten him (her) by the light of your eternal wisdom. Cleanse, sanctify, and endow him (her) with true knowledge.[5] For thus will he (she) be made ready for the grace of your baptism and ever remain steadfast, never losing hope, never faltering

in duty, never straying from sacred truth; through Christ our Lord.

All: Amen.
For several
Let us pray.

Holy Lord, almighty Father, everlasting God, source of light and truth, I appeal to your sacred and boundless compassion on behalf of these servants of yours, N. and N. Be pleased to enlighten them by the light of your eternal wisdom. Cleanse, sanctify, and endow them with true knowledge.[5] For thus will they be made ready for the grace of your baptism and ever remain steadfast, never losing hope, never faltering in duty, never straying from sacred truth; through Christ our Lord.

All: Amen.

10. Then the priest places the left end of his stole on the first child only and conducts him (her)--followed by the others--into the holy place; in doing so he says:

Come into God's sanctuary, N. (N. and N.), where you will be given a share with Christ in everlasting life.

All: Amen.

INSIDE THE CHURCH EDIFICE

The procession then makes its way to the baptistery. In a solemn baptism the organ may be played and hymns sung at this time. See the special music supplement for the voice and organ parts for the text given below.

HYMNS
Psalm 99

All: Arise, come to your God, * sing Him your songs of rejoicing.

P: Sing joyfully to the Lord, all the earth; serve the Lord with gladness; * come before Him singing for joy.

All: Arise, come to your God, * sing Him your songs of rejoicing.

P: Know that the Lord is God. He made us, we belong to Him, * we are His people, the sheep He tends.

All: Arise, come to your God, * sing Him your songs of rejoicing.

P: Enter His gates, giving thanks. Enter His courts with praise; * give thanks to Him and bless His name.

All: Arise, come to your God, * sing Him your songs of rejoicing.

P: Indeed, the Lord is good; His kindness endures forever; * He is faithful from age to age.

All: Arise, come to your God, * sing Him your songs of rejoicing.

P: Give glory to the Father in heaven, to His Son, Jesus Christ, our Lord, * to the Spirit who dwells in our hearts.

All: Arise, come to your God, * sing Him your songs of rejoicing.

Psalm 22

P: The Lord is my shepherd; I shall not want. * In verdant pastures He gives me repose.

All: Beside restful waters He leads me * He refreshes my soul.

P: He guides me in right paths * for His name's sake.

All: Even though I walk in the dark valley * I fear no evil; for you are at my side

P: With your rod and your staff * that give me courage.

All: You spread the table before me * in the sight of my foes;

P: You anoint my head with oil; * my cup overflows.

All: Only goodness and kindness follow me * all the days of my life;

P: And I shall dwell in the house of the Lord * for years to come.

All: Glory be to the Father.

P: As it was in the beginning.

{The Church has now thrown open her doors to the child and welcomed him into God's house. The procession comes to the baptistery but halts before the gates. In the time of the catechumenate a special day in Lent was assigned for entrusting (traditio) the candidates with the Creed, the Lord's Prayer, and the Gospels--the whole deposit of faith. The celebrant, especially if he was the bishop, commented on the Creed, article by article, and on the Lord's Prayer, petition by petition; and delivered a homily on each of the four Gospels. Having memorized the Creed and the Lord's Prayer, the candidates solemnly recited these aloud (redditio) before the celebrant on another day assigned for this ceremony. It is the latter that is being recalled in what follows.}

AT THE GATES OF THE BAPTISTERY

The Creed and Lord's Prayer

11. Priest: Will you please recite the Creed?

All: I believe in God, the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead. He ascended into heaven, and sits at the right hand of God, the Father almighty; from there He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen. Priest: Now please say the Lord's Prayer.

All: Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

{In early times the catechumens were called the elect at this final stage. The next rites enshrine what remains of the very impressive former rites of initiation. The great scrutiny, also called opening of ears, took place in some parts of the Church on Wednesday of the fourth week in Lent (in Rome, at St. Paul's Church). The exorcism of the Evil One, now held at the baptistery, is the final and definitive one.}

12. Having his back turned to the gates of the baptistery, the priest

says (notice the change in wording when supplying ceremonies after private baptism; consult the footnote):

Final Exorcism
For one

I cast you out, every unclean spirit, in the name of God ✠the Father almighty, in the name of Jesus ✠Christ, His Son, our Lord and judge, and in the power of the Holy ✠Spirit. Begone, Satan, from God's handiwork, N. Because our Lord (has) graciously called him her to His holy sanctuary, where he (she) will become a dwelling place for the living God, a dwelling place for the Holy Spirit. We ask this in the name of Christ our Lord, who is coming to judge both the living and the dead and the world and the dead and the world by fire.

All: Amen.
For several

I cast you out, every unclean spirit, in the name of God ✠the Father almighty, in the name of Jesus ✠Christ, His Son, our Lord and judge, and in the power of the Holy ✠Spirit. Begone, Satan, from God's handiwork, N. and N. Because our Lord has graciously called them to His holy sanctuary, where they will become a dwelling place for the living God, a dwelling place for the Holy Spirit. We ask this in the name of Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

Touching of the Ears and Nostrils

Christ used this action and these words in healing the deaf-mute, although He actually touched the ears and mouth, not the nostrils. The change of touching the nostrils instead of the mouth was made quite early by the Church, at least by the fourth or fifth century, for we find that St. Ambrose said: "For the sake of propriety the nostrils are touched instead of the tongue." Here the action and words signify that the inner faculties are being attuned and sharpened to perceive the good news of Christ's redeeming grace and its fragrance.

13. The priest then moistens his thumb with his spittle and touches the ears and nostrils of the child (each one). The use of saliva may be omitted for reasons of hygiene, when there is fear of contracting or communicating disease (by order of Pius XII in 1944). But the ceremony itself is not omitted. He touches first the right ear then the left, saying:

Ephpheta, which means: Be opened. Next touching the nostrils, he adds:

And perceive the fragrance of God's loving ways. But you, evil spirit, begone, for the judgment of God has come.

Threefold Renunciation of Satan

{The child, through the sponsors, now publicly renounces the devil three times, corresponding to the later threefold profession of faith. In Eastern Christendom the candidates used to turn to the West, a symbol of darkness and evil and the lair of evil spirits, and actually spat in that direction to show their loathing for the father of darkness. Then they turned to the East, the region of the rising sun, that part of the world where the ancients thought Paradise was and which they also regarded as the scene of Christ's second coming, to swear allegiance to our Lord whom they called the sun of holiness. We can learn from this that baptism requires a reorientation or conversion of the whole man.}

14. The priest questions the candidate by name (each one):

Priest: N., do you renounce Satan?

Sponsors: I do renounce him.

P: And all his works?

Sponsors: I do renounce them.

P: And all his attractions?

Sponsors: I do renounce them.

Anointing for Spiritual Combat

{The Christian life is a contest and a struggle against the powers of evil. Therefore, as an athlete of Christ the baptismal candidate is anointed with oil, signifying that he is willing to engage in the contest, and that he is being given suppleness and strength for this purpose. In olden times the entire body of the candidate was anointed, in imitation of wrestlers and athletes who anointed their entire bodies with olive oil prior to entering the arena. In the present form the anointing is reduced to the chest and shoulders.}

15. The priest dips his thumb in the oil of catechumens and anoints the child (each one) in the form of a cross on the breast and on the back between the shoulders, pronouncing only once these words:

I anoint ✠ you with the oil that sanctifies in Christ Jesus our Lord, that you may have everlasting life.

All: Amen.

16. Afterward he wipes his thumb and the spots anointed with cotton or similar material.

17. Remaining in the same place outside the gates of the baptistery, he exchanges the purple stole for a white one. (In a more solemn baptism he also changes the cope.) Then he enters the baptistery and so do the sponsors with the child.

INSIDE THE BAPTISTERY

{The candidate is now brought to the baptismal font, which the fathers call the womb of Mother Church. And from this symbolic womb the child will emerge a new creature, as St. Paul says. The font with its water has been consecrated on the previous Easter night with most impressive prayers and rites, showing that a life-giving quality has been imparted to it by the Spirit of Christ, as signified by the prayer formulas, by the act of plunging into it the paschal candle (a symbol of Christ), and by pouring in the fragrant sacred oils (also a symbol of Christ and His grace).}

Final Profession of Faith

{The candidate now makes a threefold profession of faith, in the three Persons of the Blessed Trinity, in whose name he is to be baptized, thus showing clearly that baptism is the "sacrament of faith," as the Church's tradition refers to it.}

Standing beside the font the priest puts the following questions to each one to be baptized, calling him (her) by name. The sponsors give the answers:

Priest: N., do you believe in God, the Father almighty, Creator of heaven and earth?

Sponsors: I do believe.

P: Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us? Sponsors: I do believe.

P: And do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? Sponsors: I do believe.

18. Then calling him (her) by name the priest inquires (of each one)[6] (notice the omissions when supplying ceremonies; consult the footnote):

Priest: N., do you wish to be baptized?

Sponsors: I do.

Act of Baptizing

{We come now to the most highly symbolic act of the whole rite: baptism in water which signifies and effects the cleansing of the soul, death and burial of the old life that comes from Adam, and resurrection to the new life that comes from union with Christ. No words can tell more eloquently what transpires here than these quotations from Sacred Scripture:

"I will pour out on you pure water and you shall be purified. I will cleanse you of all your stains and of all your idols, and I will give you a new heart" (Ez 36.25).

"Christ also loved the Church and gave Himself up for it, to consecrate it, cleansing it by water and word, so that He might present the Church to Himself all glorious, with no stain or wrinkle or anything of the sort, but holy and without blemish" (Eph 5.26-27).

"Let us make our approach in sincerity of heart and full assurance of faith, our guilty hearts sprinkled clean, our bodies washed with pure water" (Heb 10.22).

"Have you forgotten that when we were baptized into union with Jesus Christ we were baptized into His death? By baptism we were buried with Him, and lay dead, in order that, as Christ was raised from the dead in the splendor of the Father, so also we might set our feet upon the new path of life" (Rom 6.3-4).

"Baptized into union with Him, you have all put on Christ as a garment" (Gal 3.27).

"For in baptism you were buried with Him, in baptism also you were raised to life with Him" (Col 2.12).}

19. As the godfather or godmother (or both if two sponsors are used) holds the child, the priest takes water from the font with a ladle, pours it three times in the form of a cross on the head of the child, and while pouring pronounces only once distinctly and attentively the words:

N., I baptize you in the name of the Father, ✠(here he pours the first time) and of the Son, ✠(pouring a second time) and of the Holy ✠Spirit (pouring a third time).

20. But where it is the custom to baptize by immersion, the priest takes the child, and handling it carefully so that it will not be injured be baptizes with a threefold immersion, pronouncing the words only once:

N., I baptize you in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

21. Forthwith the godfather or godmother (or both of them together if there are two) lifts the child from the holy font, receiving it from the priest.

22. If there is doubt whether the child has already been baptized, the following form is used:

N., if you are not baptized, I baptize you in the name of the Father, ✠and of the Son, ✠and of the Holy ✠ Spirit.

Anointing With Chrism

{To show further that baptism identifies the Christian with Christ, the newly baptized is now anointed with the holy oil of chrism. According to long-standing tradition priests and kings are anointed with oil. Christ our High Priest and King of kings received a supernatural anointing from His heavenly Father. So also the child, newly made a Christian, is given the priestly anointing, because through baptism he shares in the priesthood of Christ; and the anointing is done on the crown of the head, because he shares likewise in the kingship of Christ. Another reason for the anointing is that baptism imprints on the soul an indelible character, marking one with the sign of membership in the Church and designating the right to participate in her worship.}

23. The priest dips his thumb in holy chrism, and in the form of a cross anoints the child (each one) on the crown of the head, saying: The almighty God, Father of our Lord Jesus Christ, has caused you to be born over again of water and the Holy Spirit and pardoned you all your sins. May He now anoint ✠you with the chrism that sanctifies in Christ Jesus our Lord, and bring you to everlasting life.

All: Amen.

Priest: Peace be with you.

All: And also with you.

The priest wipes his thumb and the place anointed with cotton.

Bestowal of the White Robe

{In ancient times when baptism was administered by immersion, the candidates stripped off their old garments before descending into the font, never to wear them again. Figuratively it meant putting off the old man of sin who stems from Adam. On coming out of the font after baptism they clothed themselves in new white garments in sign of their new innocence and purity; or as St. Paul says, "putting on Christ as a garment." This is reminiscent of our Lord's parable of the wedding garment. The present ceremony is a token of the onetime fuller symbolism.}

24. The priest puts a white linen cloth (in place of the white garment) on the head of the child (on each one), saying:

Take this white robe and keep it spotless until you arrive at the judgment seat of our Lord Jesus Christ, that you may be rewarded with everlasting life.

All: Amen.

Bestowal of the Blessed Candle

{In a final ceremony the newly baptized is presented with a lighted candle. Formerly it was a burning torch instead; and with burning torches held aloft the "newborn from the dead" marched into the church to assist for the first time at the Eucharist, singing as they went, the psalm, "I will go to the altar of God." This is reminiscent of the parable of the wise and foolish virgins. The present rite points up the truth that baptism is related not only to the past--the sacrifice of Christ; not only to the present--the grace of new birth; but also to the future--the glory of the life to come.}

25. Next the priest presents a lighted candle to the newly baptized (to each one) or to the sponsors, saying:

Take this burning candle as a reminder to keep your baptismal innocence. Obey God's commandments, so that when our Lord comes for the joyous wedding feast you may go forth to meet Him with all the saints in the halls of heaven, and be happy with Him forevermore.

All: Amen.

26. In conclusion the priest says:

Go in peace, N. (N. and N.), and may the Lord be with you.

All: Amen.

27. The rite described above must be observed also by a deacon who administers solemn baptism; however, he uses salt and water blessed previously for this purpose by a priest.

28. When children of both sexes are to be baptized, during the interrogations the boys are placed to the right, the girls to the left; and everything is said as above, using the proper gender and plural number. However, the first questions, the exsufflation, the signing with the cross, the touching of the ears and nostrils with spittle, the questions concerning the renunciations, the anointing with oil of catechumens, the questions on the chief articles of the Creed, the actual baptizing, the anointing with chrism, the bestowal of the white garment and the lighted candle--each one of these ceremonies must be applied separately to each individual, beginning always with the boys and finishing with the girls.

For greater convenience these matters are noted in their proper place by rubrics contained in parentheses. Thus when the term "to each person" occurs in a given rubric, it is to be understood that the words are to be said or the action performed separately for each person until the next rubric, beginning with the boys and finishing with the girls using the proper terms of gender as stated above. But if in a similar rubric the term "for all in common" occurs, it is to be understood that the words should be employed only once for all in common until the next rubric.

29. If a child or an adult is ill, and so seriously that he might die before baptism could be completed, the priest, omitting all that precedes the act of baptizing, should baptize at once with a threefold or even a single ablution in the form of a cross, saying: I baptize you, etc.

If baptismal water is not available and necessity urges, the priest should use ordinary water. Then if he has chrism with him he anoints the person on the forehead, saying: "The almighty God," etc., as above, Next he places on him the white garment, saying: Take this white robe, etc., as above. Lastly, he presents the lighted candle with the words: "Take this burning candle," etc., as above.

If the one thus baptized recovers, all ceremonies omitted should be supplied later.

30. When several are to be baptized in imminent danger of death. and time does not allow that each be baptized separately, the minister is permitted to baptize all at one time, pouring water on the head of each with the one form: "I baptize you in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit." However, this manner of baptizing may never be used unless danger of death renders impossible the time required to baptize each one separately.

31. The sponsors should be reminded of the spiritual relationship which they contract with the one baptized; this relationship is a diriment impediment to matrimony.

32. The pastor should admonish the parents that neither they nor a nurse should allow the child to sleep in the same bed with them, for there is danger that the child might be smothered. Rather, they should watch over the child with tender solicitude, and give it proper rearing in the Christian way of life.

33. The parents, and if necessary others responsible, are to be advised that under no condition are they to confide an infant for suckling or nursing to the care of a woman who is a Jewess, infidel, or heretic.

34. Before the child is taken out of church or before the sponsors depart, the pastor should carefully enter all names and other data of the baptism in the baptismal register in the manner prescribed.

35. If baptism was not administered by one's own pastor nor in his presence, the one who administered it should as soon as possible give notification thereof to the pastor of the one baptized.

36. To prove that baptism has been conferred, the testimony of one trustworthy witness or the oath of the baptized person himself if he was baptized in adult age is sufficient, unless the rights of another party are prejudiced thereby.

ENDNOTES

1. In supplying ceremonies: whom it has already pleased you, etc.

2. In supplying ceremonies add the following:

May the taste of salt be for him (her) (them) a medicine and help him (her) (them) make good use of the grace received in baptism; through Christ our Lord.

All: Amen.

3. In supplying ceremonies the word first is omitted.

4. In supplying ceremonies the priest here says the following:

For one: In your tender care, O Lord, you have led him (her) to the bath of water where one is born over again. And having been taken into the family of your faithful, may he (she) finally attain the everlasting reward which you have promised; through Christ our Lord.

R: Amen.

For several: In your tender care, O Lord, you have led them to the bath of water where one is born over again. And having been taken into the family of your faithful, may they finally attain the everlasting reward which you have promised; through Christ our Lord.

R: Amen.

5. In supplying ceremonies the priest says instead:

Enable him (her) (them) to use well the grace received in baptism and ever remain steadfast, never losing hope, never faltering in duty never straying from sacred truth; through Christ our Lord. R: Amen.

6. In supplying ceremonies omit nos. 18-22 and go to no. 23, anointing with chrism.

BAPTISM OF ADULTS

INTRODUCTION

On April 16, 1962, the Holy See authorized and published a new rite for baptism of adults. The official decree along with the text of the rite and some explanation are carried in "Acta Apostolicae Sedis," 54 (1962) 310-338. We now have not only a much improved and simplified form of prayers and ceremonies, but also are permitted to carry out this impressive though lengthy function in successive stages instead of in one continuous action. What it amounts to is a restoration in some degree of the ancient catechumenate.

Along with instructing prospective converts in the Church's doctrine a priest can now impart efficacious sacramentals to them during this period, leading up gradually to the act of baptizing itself. This can be done if desired in as many as seven distinct ceremonies spread out over the weeks or months of preparation for their reception into the Church. There can be no doubt that the rite thus becomes much more meaningful for the parties concerned. Since the officiating priest is supposed to give an explanation of the prayers and ceremonies as he is celebrating them, he may find the following notes of some help.

The catechumenate in early times had no one set form for all parts of Christendom. In the western Church alone Rome, Milan, Gaul, Spain, and Africa had their own provincial rites, differing considerably in structure and detail. Therefore, we attempt here merely a general outline of what took place. Before being received into the catechumenate, which in some places lasted two or three years, the candidates for baptism received some preliminary instruction. Only then were they made catechumens, and impressive liturgical acts marked this stage of progress, such as the signing on the forehead with the brand of Christ, the sign of the cross; exsufflation and exorcism; the laying on of hands which signified the bestowal of God's first gifts on the one who was seeking Him; and lastly the giving of salt, one of the most important sacramentals in use in the early Church.

By these sacramentals the pagan, Jew, or idolator was made a catechumen, an aspirant for baptism and for full-fledged membership in the body of Christ's Church. In a certain sense they regarded themselves as already Christians, and were given a privileged status in the Christian community. The first contact with Christ was established, the contact by faith or the psychological contact, as theologians of the present day would call it. This earned the catechumens the right and privilege to assist at the fore-part of the Mass, being obliged to leave, however, after the sermon and before the offering of gifts. Many a catechumen became so well pleased with his new state that baptism was deferred indefinitely, oftentimes until death was at his heels. In some cases this was not because formidable obstacles stood in the way of learning and assenting to the doctrines of Christianity, but far more because of unwillingness to abide by its moral demands.

Normally, though, the catechumens would advance to baptism, and the time would come to declare such intention by registering themselves as candidates. This happened at the beginning of Lent. The holy fast of forty days was observed by the faithful and the catechumens alike. And that was the most suitable and most time-hallowed period for the candidates for baptism to prepare themselves, so that they would be ready to receive the sacrament on Easter night. "Note that Easter is near at hand. Give in your name for baptism," says St. Augustine in a sermon delivered at the approach of Lent. Under the tutelage of selected or appointed monitors, who later would act as godparents, the candidates learned by rote the Creed and the Lord's Prayer, and also how to deport themselves during the rites that were to take place on Easter night. Theodore of Mopsuestia, in his "Commentary on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist,"

says the godparent had to guarantee that the candidate was worthy of being baptized; that either his past life had been irreproachable or that he had sincerely broken off his former sinful ways, and now gave every promise of being able to continue in righteous living once he would be received into the Church. In the case of exceptionally notorious sinners, three godparents or "references" were demanded, whose double duty it was to certify to the present good standing of their godchild and to vouch for his future perseverance in the fear of the Lord.

The six weeks of Lent were designed to test of what spirit the candidates were informed. This time of probation was a serious business, given over to prayer and to the strict fast, the fast that could not be broken until the evening meal. If the candidate was married, complete continence was expected of him throughout these weeks. Daily or almost daily the candidates had to assemble for instruction on the Creed and on the Ten Commandments. Nor did their formation consist in oral instruction only but also in exorcisms and other sacred rites given the generic name of scrutinies. To have some idea of the nature of the prayers and instructions used on the days of the scrutinies, and to see how intimately the entire congregation of faithful shared in the Church's solicitude for her baptismal aspirants, we need only consult the "Gelasian Sacramentary" and the "Ordo Romanus VII." There we can find the Mass formularies once used in ancient times for the days of the scrutinies, but no longer contained in our present missal.

Among the rites preparatory to baptism, of special importance were the "traditio symboli" and the "redditio symboli," which took place at the close of Lent and marked the culmination of the probationary period. The former, "traditio symboli," was the formal and oral delivery of the Creed by the bishop to the candidates. In some places--in Africa, for instance--this happened on the Saturday two weeks prior to Holy Saturday or the day before what is now called Passion Sunday. Surely the catechumens already knew the chief articles of faith, but this formal "handing over" of the Creed to them may have been the first time they heard its actual formula pronounced. Delivered to them orally and not in written form, since it was one of the "secrets" to be kept from the uninitiated, they were to learn it, assimilate it, memorize it, so as to be able to recite it on the night of their baptism. The "redditio symboli," which we may call the "giving back" or the rendering of the Creed, was the solemn recitation of the Creed by the candidates usually on the Sunday before Easter. On the same day in some places the Lord's Prayer was formally and solemnly delivered to them, and a homily preached explaining the petitions of the prayer.

Before we go on to consider the solemnities of the Easter vigil, there is a last thing in the series of preparatory acts worthy of mention, bearing the euphonious Latin name of "capitilavium." The English equivalent is "head-washing." "Capitilavium" was also one of many titles for Palm Sunday in certain parts of Christendom, although we know from St. Augustine that in Africa the day for washing heads and for bathing the body was Maundy Thursday. Why should the heads of those who were to be baptized and anointed be washed? For the very valid reason that throughout the entire season of Lent the candidates had to forego the luxury of bathing. Such deprivation was one more penitential exercise. We should not be surprised, then, to find St. Augustine penning the words about washing and bathing on this day, so that, as he explains, all might come to the font and to the anointing without offense to the olfactory sense. We get the impression, too, that this cleansing process was not left to private initiative, but that it took place under supervision.

At last came the great Paschal Night, the solemnity of solemnities, the mother of all vigils, the night of light, "nox lucida, splendida, miris irradiata fulgoribus," as the paschal hymn of praise, the "Exultet," says. Everywhere the night was made resplendent by burning lights, not only in the churches but on the streets, highways, and hilltops, telling of the divine mysteries being re-enacted in God's house. The night, as St. Gregory of Nyssa describes it, made so luminous by the many lamps enkindled, that its radiance mingled with the rays of the sun at dawn, making of it one long continuous day unspoiled by the accustomed darkness. This was a fitting expression of the joy that filled men's hearts over the resurrection of our Lord. "Be enlightened, for Christ our Light is risen!"

The vigil of Easter was a night-watch in the full sense of the word, the only time of the year, as a rule, when the people spent the entire night in church, from the evening hours until daybreak. In the early Church the ordinary vigil, for instance, the weekly vigil in preparation for the Lord's Day, consisted of a service held at the beginning of the night and another one at the end of the night, at both of which the faithful assisted, but with the hours intervening spent at rest in their own dwellings. But in the case of the Easter vigil the night-

watch was prolonged throughout the many hours from evening sundown to morning sunrise. It consisted of prayer and song, reading and instruction, and intervals of silent meditation. If the faithful had not assembled in church during the first hours of the night-watch, they arrived at least by midnight, because this was the hour according to tradition when Christ the Lord arose from the dead. Furthermore, midnight of Easter, as Lactantius bears witness, was the moment when Christians of former ages expected the second coming of Christ in power and glory. In some places, as St. Jerome implies, the people were dismissed shortly after midnight, instead of waiting for the administration of baptism, because the midnight hour had come and gone without bringing in its wake the Last Day and Christ's second coming. Another year would have to be lived before that longing of the early Christians could be satisfied.

In the western Church, in the foreground of the Easter vigil service was the act of baptism, together with its related rites. Among these rites, of special importance and significance was the lighting of the Easter candle and the solemn and beautiful hymn of praise which accompanied it. The latter is a song of praise and thanksgiving for the merciful dealings of God toward mankind. It glorifies the spiritual light brought into the world by Christ. That is the motif sounded throughout the vigil service--Christ is the Light of the world, but now especially He is a light to the catechumens, who in this holy night are to be taken into the kingdom of light by baptism. Expressive of Christ who dispels the darkness, the paschal candle is also a symbol of the baptized, of their victory over the devil, over sin, and over death, of the light and life of grace which permeates the souls of the illuminati, the enlightened, as the baptized are called.

Looking back to antiquity, whether Christian or pagan, we find what great importance was once attached to the "lucernarium," and how a form of it was taken over into the liturgy of Easter eve from earliest times, only to receive considerable embellishment in succeeding centuries. The ancient "lucernarium" was the lighting of lamps at eventide. Sometimes the term was also applied to the act of bringing such a light into the room where the family was gathered together, especially the bringing of a lamp to the table at which the family was seated for the evening meal. To the pagans light was a symbol of their deities; to the Christians light was a symbol of Christ. To the pagan especially, light was a friendly, precious, and sacred thing, an antidote to his extraordinary, even abnormal fear and abhorrence of darkness. Hence the lighting of the evening lamp had the character of a cult and was carried out to the accompaniment of prayer and hymns. It was a cult, moreover, observed not only in the home but also in the pagan temple. That there was a liturgical ceremony of light held in church as part of the vigil service in the fourth century, and that it in some way resembled the very solemn rite that we now have in the new "Ordo Sabbati Sancti," with the exclamatory prayer "Lumen Christi! Deo gratias!" is attested to, in the case of Jerusalem and Spain, by the nun, Etheria. In describing this custom as she saw it on her pilgrimage to Jerusalem, she remarks with surprise that the light is not brought into the chapel of the resurrection from outdoors, as happened to be the case in her homeland of Spain, but from another chamber in the grotto. We learn, moreover, that in Spain the fire for the ceremonial light was struck from flint in front of the church edifice.

It was around 400 A.D. that the use of the paschal candle was introduced. The candle symbolized Christ who this night triumphed over death, bringing by the light of His grace liberty to the captives held in the darkness of sin. The light of grace shining in the souls of the faithful is to the darkness of this world what the pillar of light was to the Jews in the desert. To the catechumens on their way to the light, Christ is their leader, symbolized by the paschal candle, conducting them in solemn procession to the baptismal font. St. Augustine composed a metrical eulogy on the candle, of which he gives the first part in the "City of God."

Once the lights in the basilica were enkindled, the vigil service proceeded with singing of psalms, readings from Sacred Scripture, prayer, and brief allocutions from the bishop. One after another a reader intoned a lesson from the Old Testament or one of the prophecies properly called. The choice of the lessons generally in use for this occasion agreed singularly with the Bible scenes depicted in the paintings of the catacombs; there were the same subjects, all symbols of the regeneration of the soul in baptism or of its growth in grace through penance and the Eucharist. The history of creation, the history of the Fall, and the promise of redemption passed in view, as selected

passages from Genesis, Exodus, and Daniel were read. After every two or three readings there was a long interruption, the interval being filled out with a short sermon in explanation of the scriptural text, silent

meditation on the same, and the singing of psalms and canticles, in particular the canticle of Moses and the canticle of the Three Youths.

Sometime in the course of the vigil--we do not know exactly when--the candidates for baptism were obliged, each one separately, to recite the Creed before the assembled congregation. Since the very purpose of this second "redditio" was to be a personal and public profession of faith, it had to occur before the catechumens retired to the baptistery. It is our guess, therefore, that it took place at this point, following the prophetic readings from the Old Law.

At the hour of cockcrow the wearisome service of watching and praying was almost over, for the time for baptism was at hand. For the last time the bishop addressed the candidates on the subject of the sacrament about to be received. Were they ready to accept this gift of God and with it the obligations and responsibilities of the Christian way of life--now was the time to make their final and irrevocable choice. Before entering the baptistery they gave expression by gesture and by word of their readiness to renounce Satan and his realm and to be converted to Christ. Turning toward the West, the region of darkness and the habitat of demons, they renounced the devil in practically the same formula given in our present-day rite. "Do you renounce Satan, and his angels, and his pomps?" The word pomps was used by Tertullian to signify the public spectacles of the pagans, whether of the temple, the theater, the circus, or their games; but by the time of Augustine it had come to connote all the allurements that the devil dangles before the eyes of men, in order to turn them away from following Christ. Having voiced their renunciation of the evil one and his pomps, they turned to the East, the kingdom of Light, pledging their allegiance to the Sun of Justice. Then they went in procession to the font, chanting the forty-first psalm, "As the hind longs for the running waters." This practice gave St. Augustine occasion to preach a special sermon, in which he exhorted the faithful to direct their desires with full ardor to the fountain of living waters. When the catechumens had retired to the baptistery, the faithful continued the vigil in church. In later times this part of the vigil service developed into a form which eventually became the Office of Matins for Easter, with invitatory, three psalms, followed by the Gospel of the resurrection according to St. Mark, and concluding with a homily by the bishop.

On coming to the baptistery one of the first acts of the candidates was to remove their shoes. As far back as St. John Chrysostom and John the Deacon, the fathers of the Church bear witness to the removal of shoes in the liturgy of baptism, indicating that there is a ceremonial reason for it and that it has a mystical and sacramental significance. Commenting on this part of the ritual, St. Gregory Nazianzen explains that when the Israelites were about to depart from Egypt, this ungodly land, they were instructed by the Lord to wear shoes on their feet in the course of the exodus. Contrariwise, he goes on to say, those who desire to enter a land made sacred by the footprints of the Almighty should remove their shoes, as Moses did on Mount Sinai before coming into the presence of God to receive the Ten Commandments. If we want to walk with God who is life, we, like Moses, must divest ourselves of anything that reminds one of death, specifically the shoe leather derived from a dead animal.

We come now to the curious rite called the "exorcism of the cilicium" which was used in Africa, but mainly in the East. "Cilicium" is sackcloth, a penitential garb made of coarse material; in biblical times and in the early Christian centuries it was invariably made of goats' skin or camels' hair. Here again, as in the removal of shoes, we have an example of ancient and pagan culture exerting its influence on Christian worship, a case where the Church borrows an idea of pagan origin and gives it her own much richer symbolism. In the Greek and Roman world, sackcloth and everything made of animal skin were banned from the temple service, because they were a reminder of death. With this ancient idea in mind, St. Jerome explains that sackcloth, a tunic of skin, an image of death, is worn by the candidate before he approaches the saving waters. But once the time has come to die to the old man and to put on the new, he lays aside the garment of death before descending into the font. Afterward, when he has been reborn, the neophyte replaces it with the white robe of linen, which has nothing of death in its makeup.

Before the candidates would descend into the font to be reborn by water and the Holy Spirit, the water was first blessed. This blessing may have taken place even before the solemn procession to the baptistery, and may have been administered by one of the assisting clergy. There are references in Augustine indicating that the blessing was given by making the sign of the cross and pronouncing a prayer over the water. The very elaborate ceremony and beautiful text--along with the admixture of holy oils--used today in the consecration

of the font are of much later origin. A characteristic of all the formulas for this blessing, whether ancient or those still in use, is that God is invoked to send the Holy Spirit upon the water to endow it with power to bestow grace, to make it supernaturally fecund. Just as God, through His sole- begotten Son Jesus Christ, sanctified the waters of the Jordan, so must the water of baptism be consecrated, be made a supernatural water by which the baptized would be changed from carnal into spiritual men.

One by one the catechumens walked down the several steps to the floor of the font, until the water reached up to the waist. In that position, prior to being immersed in the name of the Blessed Trinity, the candidate had to make a final solemn profession of faith in the Blessed Trinity, either himself if an adult, or by the mouth of the godparent in the case of a little child. The interrogations were framed in a few words, and concerned themselves with securing the affirmation of the catechumen's belief in the three Persons of the Trinity. According to the rite used in Milan in the latter part of the fourth century, the candidate was questioned as to his belief in God the Father, and immediately following his affirmation of faith was immersed in the water. Then he was questioned as to his belief in the Son. Again the affirmation, followed by the second immersion; and the same procedure, of course, for the Holy Spirit, followed by the third immersion. St. Ambrose assumes his hearers know that, accompanying the immersions, the Trinitarian form of baptism was recited: for the first immersion, "I baptize you in the name of the Father;" for the second immersion, "and of the Son;" for the third immersion, "and of the Holy Spirit." These were the equivalent if not the exact words. The Gelasian Sacramentary of a later date is witness to the fact that this was also the manner of baptizing in the Roman Church as late as the sixth century, that is, each interrogation in turn followed immediately by the act of immersion in the water, and not, as nowadays, the three interrogations and responses first, and then the essential matter and form of the sacrament.

Having come up from the waters of baptism, dead to sin, risen with Christ, reborn in the womb of Mother Church, the neophytes were clothed in the white linen tunic of innocence and purity, the garment that they would wear throughout the paschal octave. St. Ambrose speaks of an anointing on the head of the newly baptized as soon as the latter came out of the font. Moreover, he clearly distinguishes this act from the act of confirming, which came closely thereafter, but was first preceded by the washing of feet. On the other hand, the custom in Jerusalem? as St. Cyril recounts, was to administer chrism on the brow, on the ears, on the nostrils, and on the breast, directly after baptism, and these anointings constituted the sacrament of confirmation. Anointing with chrism on the brow has long been recognized as a most expressive symbol of the seal of the Spirit imprinted on the soul through the sacrament of confirmation. Anointing with chrism, moreover, especially when done on the crown of the head, as is the case in our present rite of baptism, has long been the sign of a Christian's share in the priesthood and kingship of Jesus Christ.

When the neophytes had passed through the Red Sea of baptism, it remained for them to be nourished with the manna of the Eucharist, the sacrament which would consummate their identification with the divine head and their union with one another in the body of the faithful. The time was at hand for them to hasten to accept the invitation and promise held out during the long period of preparation--to be table guests with Christ and His chosen ones at the paschal feast of the Lamb. The procession now wended its way into the basilica, where the new children of Mother Church were given a privileged place near the altar, perhaps on the highest step of the choir or chancel, in full view of, although separated from, the body of the faithful. The Sacrifice of the Mass and first holy communion brought to an end the long service of the blessed night.

--Translator
ENDNOTES

1. For a fuller treatment and documentation see the author's "Selected Easter Sermons of St. Augustine," Herder (1959).

RULES FOR ADMINISTERING BAPTISM OF ADULTS

1. An adult should not be baptized without his knowledge and consent, and then only after being duly instructed. Moreover, he must have true compunction for his sins. But in danger of death, if he cannot be more thoroughly instructed in the principal mysteries of faith, it suffices for baptism that he manifest in some

way his assent to these mysteries, and promise in earnest that he will keep the commandments of the Christian religion if his life is spared. If he is unable even to ask for baptism, but has either earlier or in his present state indicated in some probable way the intention to receive it, he should be baptized conditionally. If afterward he recovers, and a doubt remains as to the validity of the baptism, he should be baptized conditionally.

2. Baptism of adults should be referred to the local Ordinary if convenient, so that he, if it is his pleasure, or one delegated by him may administer it with greater solemnity; if not, the pastor himself should baptize with all the prescribed ceremonies.

3. This solemn manner of baptism is most fittingly celebrated on the vigils of Easter and Pentecost, in accord with apostolic tradition.

4. Consequently, if at these seasons catechumens are being readied for baptism, it ought to be reserved to these two days if there is nothing to hinder it.

5. But if there should be any converts around the time of Pentecost or later who would take it ill to have their baptism delayed for a long period, and want to hasten it, they may be baptized sooner if they are properly instructed and prepared.

6. After due instruction the catechumen should be baptized in church or in the baptistery, assisted by a sponsor. But the catechumen himself makes the responses to the priest's questions, unless he is a deaf-mute or does not know the language; in which case he answers through the sponsor or another interpreter, or manifests his consent by a nod.

7. The priest who is to baptize adults, as well as the candidates themselves, if in good health, ought properly to be fasting. Unless prevented by grave reasons, immediately following baptism an adult should assist at Mass and receive holy communion.

8. For which reason baptism of adults should take place at a time of the day that would not impede receiving communion.

9. The feeble-minded and insane are not to be baptized, unless their condition stems from birth or before attaining the use of reason; in which case they are baptized in the manner of infants. However, if they have lucid intervals, they should be baptized during such a period if they manifest a desire for it. They should be baptized also when in imminent danger of death, provided that prior to losing their reason they showed a desire for baptism. People who are suffering from somnolency, or delirium should be baptized only when recovered and provided they are willing; but in danger of death they should be baptized if previously they manifested such desire.

10. The priest should inform himself of the candidate's status, particularly when dealing with strangers. In these cases let him make careful inquiry as to whether they were ever baptized elsewhere and whether it was done properly, thus precluding that someone already baptized should wrongly ask for it again--be it out of ignorance, error, selfish advantage, or any other reason.

11. In every case where, after due investigation, a reasonable doubt remains as to whether the person has been baptized really or validly, baptism should be administered again conditionally.

12. Prospective converts to the Catholic Church from heresy, in whose baptism either the necessary form or the matter was not used, should be baptized absolutely. But first they must be duly instructed in the Catholic faith. In a case, however, where in baptism by heretics the necessary form and matter were used, only the rest of the ceremonies should be added, unless the Ordinary decides otherwise for a good reason.

13. For the rest, one should study and observe all that is prescribed for baptism at the beginning of Chapter I.

BAPTISM OF ADULTS

GENERAL NORMS FOR THE USE OF THIS RITE

1. All local Ordinaries may permit or prescribe that this rite be observed in baptism of adults.

2. The whole rite is divided into seven stages:

The first stage deals with the spiritual preparation to be made by the priest in charge of instructing the catechumens as well as by the faithful. These prayers, by emphasizing what a serious matter Christian life is, will prove to be a spiritual help to the catechumens (nos. 1- 3). This part is followed by the formal roll call, the basic instruction, the act of turning away from error and turning to God, and the first solemn signing with the cross (nos. 4-12), which is also the basic exorcism or the radical deliverance from the power of evil spirits.

The second stage deals with the very ancient ceremony of administering blessed salt, which symbolizes the catechumens' ever growing delight in the Christian religion (nos. 13-17). The third, fourth, and fifth stages embody the solemn, thrice repeated exorcisms, which forcefully impress on the catechumens how much effort is entailed in total conversion to God, and how the devil, the adversary of mankind, opposes it with all his might (nos 18-24; 25-31; 32-40).

The sixth stage has the ceremonies directly preparatory to baptism, ceremonies derived from very ancient use and filled with profound significance. They consist of the solemn procession of the candidates into church (nos. 41-42), followed by the recitation of the Creed and the Lord's Prayer, the final exorcism, and the rite called "opening of ears"; lastly, another renunciation of Satan, the anointing with oil of catechumens, which makes a person a warrior against the enemies of Christ and the Church (nos. 47-49).

The seventh and last stage leads up to baptism proper. It consists of another roll call, the profession of faith, the request for baptism (nos. 51-52), the act of baptizing (nos. 53-55), the anointing with chrism, which suggests the grace of the Holy Spirit received in baptism (no. 55), the bestowal of the baptismal robe and the lighted candle (nos. 56-57), and the dismissal of the baptized (no. 58).

3. The various stages of the rite follow the progress of the Christian instruction or catechesis imparted to the catechumens. And for that reason it is not allowed to omit them, to mix them up, or to change the given order. All that is allowed is to annex one part to another if pastoral considerations urge it. But if for good reason a catechumen objects to taking part in the rites along with the others, he should at least receive them privately.

Perhaps in certain places or territories or in certain cultures some of these ceremonies might cause wonderment or not be well taken. In such cases the conference of bishops enjoys the faculty of determining what exactly should be done, in accord with the following norms:

(a) If in some place, according to the common understanding of the people, the touch of the priest's hand in tracing the sign of the cross on the catechumens is interpreted as signifying a juridical act with certain legal consequences, or as signifying anything opposed to its proper Christian meaning, then, above all if it would set back the work of conversion, the bishops may determine how this ceremony should be carried out. Their decision may be that the rubrics are to be followed to the letter, or that the sponsors are to make the sign on the catechumens, or else that the catechumens sign themselves while the priest makes the sign of the cross over all together.

(b) Whenever it is practically impossible for the priest himself to place the blessed salt in the mouth of the catechumens, it is the bishops' prerogative to decide on the other method provided in the rubrics at that place, namely, that the catechumens themselves do so, taking a pinch of salt from a large vessel provided for that purpose.

(c) In regard to the anointing with oil of catechumens these points are to be kept in mind: the signification of this anointing must be carefully and sedulously explained to the catechumens in every part of the Church. But if in some place it is utterly impossible to have them grasp its real underlying purpose, in face of their own popular and inveterate customs, then the bishops may dispense from the practice, but only for that specific people or place and only as long as its didactic purpose cannot be achieved. Yet priests must do their utmost so that, as Christian practices gradually are better understood by the people, the ceremony of anointing with this consecrated oil may regularly be observed.

(d) The rules here laid down for anointing with oil of catechumens apply equally for the anointing with holy chrism which ordinarily follows the actual rite of baptism. Moreover, because the sacrament of confirmation must be conferred by laying on of hands together with anointing the brow with chrism (canon 780), it is necessary that, beginning with the first instructions on baptism, the catechumens are so well prepared that they may rightly and fully understand the significance of the anointings with holy oils called for in the rite of baptism. Whatever decisions are arrived at on the aforesaid points by the conferences of bishops are to be referred to both the Sacred Congregation of the Faith and the Congregation of Sacred Rites, and then, if the Holy See approves, put into practice.

4. As far as possible the rites and ceremonies should be carried out with solemnity and with the faithful in attendance; and the preparation for the rites should be so well done that the candidates will derive all the more spiritual fruit from them. If opportunity allows, the godfathers and godmothers should be present at each of the various stages. Before the ceremonies begin a clear explanation on the popular level should be given for the benefit of the candidates and the faithful alike. If only one or a few candidates are to be received, the liturgical stages of the catechumenate or the sacred rites here described may be performed even outside the church edifice (but in a worthy place) and in a simple manner. And as far as special circumstances allow the local Ordinaries or the conferences of bishops should determine exactly what is to be done, so that there will be uniformity throughout the diocese or territory.

5. All the formulae may be said in the vernacular, but in a version approved either by the conference of bishops of a nation or territory or by the local Ordinary. (In the document of 1962 certain exceptions are listed here, but they are no longer applicable in view of the later Constitution on the Sacred Liturgy).

6. The conference of bishops should see to it that a vernacular version for the whole territory be prepared by a commission especially set up for this purpose. Fully competent persons, whether clergy or laity, are to be employed in making the text, which text is to be not only a faithful version but also one true to the idiom of the respective language. Finally such versions are to be approved by the aforementioned conference of bishops, however, only for a period of ten years at the most, in order that these versions may be continually adapted to gradual evolution in the respective languages.

RITE FOR BAPTISM OF ADULTS

ARRANGED FOR THE STAGES OF THE CATECHUMENATE

(Promulgated on April 16, 1962)

FIRST STAGE

{The rite given here is the new one (see the introduction) which, although it does not necessarily supplant the old, is such a vast improvement that it practically renders the old one obsolete. Although the new order provides that the seven stages or parts be carried out at different intervals, they may be carried out all at one time or several parts may be combined, in both of which cases the priest simply omits the concluding words

"Go in peace" at the end of one part and the opening prayer "God, come to my rescue" of the next. Each part is to be prefaced with an explanation of the rite. For this purpose a priest may find helpful the introductions given above, one to baptism in general, the other to adult baptism, and also the commentary given in the rite for baptism of a child.}

1. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants. He kneels and implores God's help, after which he rises, signs himself with the cross, and says:

Priest: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.[1]

2. Then he intones the antiphon which is continued by the assistants (if this and the following psalms are to be sung see the music supplement):

Antiphon: I will pour out on you pure water, and you shall be cleansed of all your stains, says the Lord.

If possible he sings or recites the following alternately with all who are present:

All: Ant. I will pour out * on you pure water, and you shall be cleansed of all your stains, says the Lord.

P: O Lord, our Lord, how glorious is your majesty over all the earth! * you have exalted your majesty above the heavens.

All: Out of the mouths of babes and sucklings you have fashioned praise because of your foes, * to silence the hostile and the vengeful.

P: When I behold your heavens, the work of your fingers, * the moon and the stars which you set in place--

All: What is man that you should be mindful of him, * or the son of man that you should care for him?

P: You have made him little less than the angels, * and crowned him with glory and honor.

All: You have given him rule over the works of your hands, * putting all things under his feet:

P: All sheep and oxen, * yes, and the beasts of the field,

All: The birds of the air, the fishes of the sea, * and whatever swims the paths of the seas.

P: O Lord, our Lord, * how glorious is your name over all the earth!

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 28

P: Give to the Lord, you sons of God, * give to the Lord glory and praise,

All: Give to the Lord the glory due His name; * adore the Lord in holy attire.

P: The voice of the Lord is over the waters, the God of glory thunders, * the Lord, over vast waters.

All: The voice of the Lord is mighty; * the voice of the Lord is majestic.

P: The voice of the Lord breaks the cedars, * the Lord breaks the cedars of Lebanon.

All: He makes Lebanon leap like a calf * and Sarion like a young wild bull.

P: The voice of the Lord strikes fiery flames; the voice of the Lord shakes the desert, * the Lord shakes the wilderness of Cades.

All: The voice of the Lord twists the oaks and strips the forests, * and in His temple all say, "Glory!"

P: The Lord is enthroned above the flood; * the Lord is enthroned as king forever.

All: May the Lord give strength to His people; * may the Lord bless his people with peace.

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 41

P: As the hind longs for the running waters, * so my soul longs for you, O God.

All: Athirst is my soul for God, the living God. * When shall I go and behold the face of God?

P: My tears are my food day and night, * as they say to me day after day, "Where is your God?"

All: Those times I recall, now that I pour out my soul within me, when I went with the throng * and led them in procession to the house of God,

P: Amid loud cries of joy and thanksgiving, * with the multitude keeping festival.

All: Why are you so downcast, O my soul? * Why do you sigh within me?

P: Hope in God! For I shall again be thanking him, * my Savior and my God.

All: My soul is downcast within me; * so will I remember you from the land of the Jordan and of Hermon, from Mount Misar.

P: Deep calls unto deep in the roar of your cataracts; * all your breakers and your billows pass over me.

All: By day the Lord bestows His grace, * and at night I have His song, a prayer to my living God.

P: I sing to God, "My Rock, why do you forget me? * Why must I go about in mourning, with the enemy oppressing me?"

All: It crushes my bones that my foes mock me, * as they say to me day after day, "Where is your God?"

P: Why are you so downcast, O my soul? * Why do you sigh within me?

All: Hope in God! For I shall again be thanking Him, * my Savior and my God.

P: Glory be to the Father.

All: As it was in the beginning.

Repeat the antiphon:

I will pour out on you pure water, * and you shall be cleansed of all your stains, says the Lord.

3. Then he says:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty, everlasting God, who enable us, your servants, in our profession of the true faith, to acknowledge the glory of the three Persons in the eternal Godhead, and to adore their oneness of nature, their co-equal majesty; grant, we pray, that by steadfastness in that faith we may ever be guarded against all adversity.

Hear our prayer, almighty God, so that what we purpose to do by our lowly ministry may have its full effect by your power.

We beg you, O Lord, grant that our chosen one (ones), well instructed in the holy mysteries, may be born again in the font of baptism and be added to the household of your Church; through Christ our Lord.

All: Amen.

AT THE ENTRANCE OR IN THE VESTIBULE OF THE CHURCH

4. Next the priest calls the candidates by their full name, first the men then the women, and each one answers "Present." Afterward he puts these questions to them:

P: What are you asking of God's church?

All: Faith.

P: What does faith hold out to you?

All: Everlasting life.

P: If, then, you wish to inherit everlasting life, keep the commandments, "Love the Lord your God with all your heart, with all your soul, and with all your mind; and your neighbor as yourself." On these two commandments depend the whole law and the prophets. Now faith demands that you worship one God in Trinity, and Trinity in unity, neither confusing the Persons one with the other, nor making a distinction in their nature. For the Father is a distinct Person, so also the Son, so also the Holy Spirit; yet all Three possess the one nature, the one Godhead.

5. He questions them further, with all giving the answers together, each one for himself in the singular forms:

P: Do you renounce Satan?

All: I do renounce him.

P: And all his works?

All: I do renounce them.

P: And all his attractions?

All: I do renounce them.

6. Next the priest questions them on the Creed, saying:

P: Do you believe in God, the Father almighty, Creator of heaven and earth?

All: I do believe.

P: Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?

All: I do believe.

P: Do you also believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: I do believe.

7. The priest thrice blows softly in their face, and follows up the gesture with the words below, saying them only once:

7a. But if it seems impractical to breathe on them from a distance, he simply holds his right hand outstretched toward the catechumens while he says the words:

Depart from them, unclean spirit, and give place to the Holy Spirit, the Advocate.

{The previous act of blowing (exsufflation) was a sign of removing something, or, figuratively, driving out the evil spirit. The next act of breathing on them (insufflation, a breath as if preceded by the letter h) is a sign of giving something, or, figuratively, bestowing on them God's Spirit and His blessing.}

8. Here he breathes softly on them in the form of a cross, saying:

Receive, by this breath, the good Spirit along with His ✠blessing.

P: Peace be with you.

All: And also with you.

8a. Here again if it seems impractical to breathe on them from a distance, he holds his hand as in 7a while he says:

Receive, by this laying on of hands, the good Spirit along with His ✠blessing.

P: Peace be with you.

All: And also with you.

9. Then the candidates pass in single file before the priest, who makes the sign of the cross on the brow and heart of each, saying:

N., receive the sign of the cross on your ✠brow and on your ✠heart. Put your whole trust in the heavenly teachings. And lead a life that will truly fit you to be a dwelling place for God. On entering God's Church acknowledge with joy that you have escaped the clutches of death.

{But if the number of catechumens is large, they remain in their place and sign themselves with the thumb on the brow and heart, at the same time that the priest makes the twofold sign of the cross over them, saying:

Receive the sign of the cross on your ✠brow and on your ✠heart. Put your whole trust in the heavenly teachings. And lead a life that will truly fit you to be a dwelling place for God. On entering God's Church acknowledge with joy that you have escaped the clutches of death.}

The priest continues:

Worship God the Father almighty, and Jesus Christ, His only-begotten Son, our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

The priest then adds (using the singular forms when required):

Let us pray.

I entreat you, blessed Lord and Father, almighty and everlasting God, to point out the way of truth and godly knowledge to these servants of yours who grope in uncertainty and doubt in the darkness of this world. Open their inner sight, the better to see you as the one God, the Father in the Son and the Son in the Father, in union with the Holy Spirit. May it be their good fortune to enjoy the fruit of this avowal both now and forevermore; through Christ our Lord.

All: Amen.

9a. If there are serious objections to the priest himself tracing the sign of the cross on the person of the catechumen, then, in accord with the general norms for this rite (no. 3a), the conference of bishops may determine whether the subjects are to be signed with the cross by the godparents or do so themselves, while the priest simply makes the sign of the cross over them.

10. After this the candidates pass again in single file before the priest, who traces the sign of the cross with his thumb on the brow of each, saying:

I sign you on the brow ✠that you may take up the cross of our Lord.

On the ears: I sign you on the ears ✠ that you may listen to the heavenly teachings.

On the eyes: I sign you on the eyes ✠ that you may see the grandeur of God.

On the nostrils: I sign you on the nostrils ✠ that you may sense the sweet fragrance of Christ.

On the mouth: I sign you on the mouth ✠ that you may proclaim the word of life.

On the breast: I sign you on the breast ✠ that you may believe in God.

On the shoulders: I sign you on the shoulders ✠ that you may take on you the yoke of His service.

{But if the number of catechumens is large, there is no objection to having a number of priests perform the above ceremonies.}

Finally he makes one large sign of the cross over the elect, saying:

I sign all of you in the name of the Father, and of the Son, ✠ and of the Holy Spirit, that you may come to your eternal destiny and have life without end.

All: Amen.

Then he adds these two prayers (using the singular forms when required):

Let us pray.

Lord, if it please you, hear our prayer, and by your inexhaustible power protect your chosen ones, N. and N., now marked with the sign of our Savior's holy cross. Let them treasure this first sharing of your sovereign glory, and by keeping your commandments deserve to attain the glory of heaven to which those born anew are destined; through Christ our Lord.

All: Amen.
Let us pray.

God, who first made the human race and then fashioned it anew, show your mercy to the people you are to adopt, and by the New Covenant add them as new offspring to your family. Thus, as children of the promise, may they delight in having become by grace what they could not have aspired to by nature; through Christ our Lord.

All: Amen.

10a. But if it is inadvisable for the priest to trace the sign of the cross on their person (see no. 9a above), then the candidates, remaining in their place, sign themselves with the thumb on the respective parts of the body each time the priest makes the sign of the cross, saying:

I sign you on the brow ✠ that you may take up the cross of our Lord.

On the ears: I sign you on the ears ✠ that you may listen to the heavenly teachings.

On the eyes: I sign you on the eyes ✠ that you may see the grandeur of God.

On the nostrils: I sign you on the nostrils ✠ that you may sense the sweet fragrance of Christ.

On the mouth: I sign you on the mouth ✠ that you may proclaim the word of life.

On the breast: I sign you on the breast ✠ that you may believe in God.

On the shoulders: I sign you on the shoulders ✠ that you may take on you the yoke of His service.

11. Then the priest holds his hand outstretched over them and says (using the singular forms when required):

Let us pray.

Almighty everlasting God, Father of our Lord Jesus Christ, look with favor on your servants whom it has[1] pleased you to call to this first step in the faith. Rid them of all inward blindness. Sever all snares of Satan which heretofore bound them. Open wide for them, Lord, the door to your fatherly love. May the seal of your wisdom so penetrate them, as to cast out all tainted and foul inclinations, and let in the fragrance of your lofty teachings. Thus shall they serve you gladly in your Church and grow daily more perfect. And once they have tasted the medicinal property of salt, may they be fit to approach the grace of your baptism;[2] through Christ our Lord.

All: Amen.

12. In conclusion the priest says:

Go in peace and may the Lord be with you.

All: Amen.

SECOND STAGE

13. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants. He kneels and implores God's help, after which he rises, signs himself with the cross, and says:

P: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.

AT THE ENTRANCE OR IN THE VESTIBULE OF THE CHURCH

14. The priest blesses salt with this exorcism:

Exorcism

God's creature, salt, I cast out the demon from you, in the name of God ✠ the Father almighty, in the love of our Lord Jesus ✠ Christ, and in the strength of the Holy ✠ Spirit. I purify you by the living God, the true God, the holy God, by God who created you to be a preservative for mankind, and ordered you to be sanctified by His ministers for the benefit of the people who are about to embrace the faith. In the name of the Blessed Trinity may you become a saving sign empowered to drive away the enemy. Therefore, we beg you, Lord, our God, to sanctify and to bless ✠ this creature, salt, thus providing a perfect remedy for all who

receive it, one that will permeate their inmost being. We ask this in the name of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

Before giving the blessed salt to the catechumens the priest adds this prayer (using the singular forms when required):

Let us pray.

Blessed Lord and Father, almighty and everlasting God, who is, who was, who ever shall be, whose beginning is unknown, whose end is inconceivable. We humbly implore you on behalf of these servants of yours whom you have freed from the shackles of error; graciously heed them as they bow low before you at the cleansing font where one is born over again by water and the Holy Spirit. May they put off the old man and put on the new man created in your image; may they receive the pure and spotless robe and thus become worthy of serving you, our God; through Christ our Lord.

All: Amen.

15. Taking a pinch of blessed salt he puts it in the mouth of each catechumen, saying:

N., take this salt in sign of wisdom. May it be for you likewise a token that foreshadows everlasting life.

Candidate: Amen.

P: Peace be with you.

Candidate: And also with you.

Then he adds this prayer (using the singular forms when required):

Let us pray.

God of our fathers, God, source of all truth, we humbly ask you to be well disposed to your servants, N. and N. After this first[3] taste of salt, let their hunger for heavenly nourishment not be prolonged but soon be satisfied. For then they will always pay homage to your holy name with fervor, joy, and trust.[4] In your tender care, O Lord, lead them to the bath of water where one is born over again, so that taken into the family of your faithful they can finally attain the everlasting reward which you have promised; through Christ our Lord.

All: Amen.

15a. Wherever it is inconvenient for the priest himself to put the salt in the mouth of the catechumens, the conference of bishops may decide that the catechumens themselves do so, taking a pinch of salt from a larger vessel offered to them by the priest.

16. In conclusion the priest says:

P: Go in peace and may the Lord be with you.

All: Amen.

THIRD STAGE

17. It is left to the prudent judgment of the Ordinary whether the three following stages, i.e., the three series of exorcisms, are to be carried out independently and separately, or whether all three are to be combined into one action, or even whether only one of the three is to be used, omitting the other two.

18. The ceremonies of this stage are always to take place with the men in a separate group and the same for the women; also if convenient at a different place or time.

19. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants. He kneels and implores God's help, after which he rises, signs himself with the cross, and says:

P: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.

FOR MEN

AT THE ENTRANCE OR IN THE VESTIBULE OF THE CHURCH

20. The priest says to the candidates (now called the elect) who are standing before him:

Pray, you who are chosen by God; kneel down and say the Our Father.

The candidates kneel and say Our Father (up to the word "evil" inclusive.)

P: Arise and conclude your prayer with the Amen.

The candidates stand up and say: Amen.

The priest says to the sponsors:

Mark them with the sign of the cross while I do likewise.

The sponsors trace the sign of the cross on the candidates' brow with the thumb, whereas the priest makes the sign over them--both priest and sponsors saying the words:

In the name of the Father, and of the Son, and of the Holy Spirit.

21. When the candidates are men the priest says the following prayer holding his hand outstretched over them, and changing the plural forms to the singular when required:

Let us pray.

God of Abraham, Isaac, and Jacob, O God, who appeared to Moses, your servant, on Mt. Sinai, and led the children of Israel out of Egypt's land, appointing your good angel over them to guard them day and night; we beg you, Lord, if it please you, to send down your holy angel from heaven to guard these servants of yours in like manner,[5] and to lead them to the grace of your baptism; through Christ our Lord.

All: Amen.

The priest then pronounces the exorcism over them, changing the plural forms to the singular when required:

Exorcism

Now, foul fiend, recall the curse that decided your fate once for all. Indeed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit. Keep far from these servants of God, for Jesus Christ, our Lord and God, has freely called them to His holy grace and blessed way and to the waters of baptism.

The priest makes the sign of the cross over them, while the candidates sign themselves on the brow with the thumb; the priest says:

Never dare, accursed fiend, to desecrate this seal of the holy ✠cross which we imprint on their brow; through Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

The ceremony concludes with no. 24 below:

For Women

22. When the candidates are women the priest says (changing the plural forms to the singular when required):

Pray, you who are chosen by God; kneel down and say the Our Father.

The candidates kneel and say Our Father (up to the word "evil" inclusive.)

P: Arise and conclude your prayer with the Amen.

The candidates stand up and say: Amen.

The priest says to the sponsors:

Mark them with the sign of the cross while I do likewise.

The sponsors trace the sign of the cross on the candidates' brow with the thumb, whereas the priest makes the sign over them--both priest and sponsors saying the words:

In the name of the Father, and of the Son, ✠and of the Holy Spirit.

23. Holding his hand outstretched over them, the priest says (using singular forms when required):

Let us pray.

God of heaven and earth, God of the angels and archangels, God of the patriarchs and prophets, God of the apostles and martyrs, God of the confessors and virgins, God of all the devout; God whom every tongue praises and before whom all bend the knee, in heaven, on earth, and in the depths; I call on you, Lord, to watch over these servants of yours in like manner,[6] and to lead them in your kindness to the grace of your baptism; through Christ our Lord.

All: Amen.
Exorcism

Using the singular forms when required:

Now, foul fiend, recall the curse that decided your fate once for all. Indeed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit. Keep far from these servants of God, for Jesus Christ, our Lord and God, has freely called them to His holy grace and blessed way and to the waters of baptism.

The priest makes the sign of the cross over them, while the candidates sign themselves on the brow with the thumb; the priest says:

Never dare, accursed fiend, to desecrate this seal of the holy ✠cross which we imprint on their brow; through Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

The ceremony concludes with no. 24 below:

24. In conclusion the priest says:

P: Go in peace and may the Lord be with you.

All: Amen.

FOURTH STAGE

25. The ceremonies of this stage are always to take place with the men in a separate group and the same for the women; also if convenient at a different place or time.

26. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants. He kneels and implores God's help, after which he rises, signs himself with the cross, and says:

P: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.

AT THE ENTRANCE OR IN THE VESTIBULE OF THE CHURCH

For Men

27. The priest says to the candidates (now called the elect) who are standing before him:

Pray, you who are chosen by God; kneel down and say the Our Father.

The candidates kneel and say Our Father (up to the word "evil" inclusive.)

P: Arise and conclude your prayer with the Amen.

The candidates stand up and say: Amen.

The priest says to the sponsors:

Mark them with the sign of the cross while I do likewise.

The sponsors trace the sign of the cross on the candidates' brow with the thumb, whereas the priest makes the sign over them--both priest and sponsors saying the words:

In the name of the Father, and of the Son, and of the Holy Spirit.

28. Holding his hand outstretched over them the priest says the following prayer (using the singular forms when required):

Let us pray.

God, the everlasting support of all who seek you, the liberator of all who plead with you, the peace of all who importune you, the life of all the faithful, the resurrection of the dead; I appeal to you on behalf of these servants of yours who desire[7] the gift of baptism and the abiding grace bestowed in this supernatural birth. Claim them as your own, you who have graciously promised: "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you." Reach out the reward to them who ask, open wide the door to them who knock. For then will they attain the everlasting blessing of heavenly cleansing, and possess the kingdom which in your bounty you have promised; through Christ our Lord.

All: Amen.

The priest then pronounces the exorcism over them (using the singular forms when required):

Exorcism

Hear, accursed Satan, for I adjure you in the name of the infinite God and His Son, Jesus Christ, our Savior, to flee in trembling and groaning, for you and your envy are vanquished. May you have nothing in common with these servants of God, whose thoughts are already of heaven, and who are determined to renounce both you and your world and to overcome you and so win a blessed and immortal reward. Pay homage, then, to the Holy Spirit, who now approaches from heaven's high citadel to frustrate your wicked designs, and to prepare their hearts, once they are purified in the grace-laden waters, as a sanctified dwelling for God. And so will these servants of the Most High, delivered from guilt of past crimes, render endless thanks to the everlasting God and laud His holy name forevermore.

All: Amen.

The ceremonies conclude with the form given below in no. 31.

For Women

29. The priest says to the candidates who are standing before him (using the singular forms when required):

Pray, you who are chosen by God; kneel down and say the Our Father.

The candidates kneel and say Our Father (up to the word "evil" inclusive.)

P: Arise and conclude your prayer with the Amen.

The candidates stand up and say: Amen.

The priest says to the sponsors:

Mark them with the sign of the cross while I do likewise.

The sponsors trace the sign of the cross on the candidates' brow with the thumb, whereas the priest makes the sign over them--both priest and sponsors saying the words:

In the name of the Father, and of the Son, ✠ and of the Holy Spirit.

30. Holding his hand outstretched over them the priest says the following prayer (using the singular forms when required):

Let us pray.

God of Abraham, Isaac, and Jacob, O God, who appeared to Moses, your servant, on Mt. Sinai, and led the children of Israel out of Egypt's land, appointing your good angel over them to guard them day and night; we beg you, Lord, if it please you, to send down your holy angel from heaven to guard these servants of yours in like manner,[8] and to lead them to the grace of your baptism; through Christ our Lord.

All: Amen.

The priest then pronounces the exorcism over them, changing the plural forms to the singular when required:

Exorcism

Now, foul fiend, recall the curse that decided your fate once for all. Indeed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit. Keep far from these servants of God, for Jesus Christ, our Lord and God, has freely called them to His holy grace and blessed way and to the waters of baptism.

The priest makes the sign of the cross over them, while the candidates sign themselves on the brow with the thumb, the priest saying:

Never dare, accursed fiend, to desecrate this seal of the holy ✠ cross which we imprint on their brow; through Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

31. P: Go in peace and may the Lord be with you.

All: Amen.

FIFTH STAGE

32. The ceremonies of this stage are always to take place with the men in a separate group and the same for the women; also if convenient at a different place or time.

33. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants. He kneels and implores God's help, after which he rises, signs himself with the cross, and says:

P: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.

AT THE ENTRANCE OR IN THE VESTIBULE OF THE CHURCH

For Men

34. The priest says to the candidates (now called the elect) who are standing before him:

Pray, you who are chosen by God; kneel down and say the Our Father.

The candidates kneel and say Our Father (up to the word "evil" inclusive.)

P: Arise and conclude your prayer with the Amen.

The candidates stand up and say: Amen.

The priest says to the sponsors: Mark them with the sign of the cross while I do likewise.

The sponsors trace the sign of the cross on the candidates' brow with the thumb, whereas the priest makes the sign over them--both priest and sponsors saying the words:

In the name of the Father, and of the Son, ✠and of the Holy Spirit.

35. Then the priest holds his hand outstretched over them and says the following (using the singular forms when required):

Exorcism

I cast you out, unclean spirit, in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit. Depart and stay away from these servants of God. For it is the Lord Himself who commands you, accursed and doomed spirit, He who walked on the sea and reached out His hand to Peter as he was sinking. So then, foul fiend, recall the curse that decided your fate once for all. Indeed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit. Keep far from these servants of God, for Jesus Christ, our Lord and God, has freely called them to His holy grace and blessed way and to the waters of baptism.

The priest makes the sign of the cross over them, while the candidates sign themselves on the brow with the thumb; the priest says:

Never dare, accursed fiend, to desecrate this seal of the holy ✠cross which we imprint on their brow; through Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

36. Then the priest, still holding his hand outstretched over the candidates says (using the singular forms when required):

Let us pray.

Holy Lord, almighty Father, everlasting God, source of light and truth, I appeal to your sacred and boundless compassion on behalf of these servants of yours. Be pleased to enlighten them by the light of your eternal wisdom. Cleanse, sanctify, and endow them with true knowledge.[9] For thus will they be made ready for the grace of your baptism and ever remain steadfast, never losing hope, never faltering in duty, never straying from sacred truth, but ready at all times to receive your grace; through Christ our Lord.

All: Amen.

The ceremony concludes with the words given in no. 40 below.

For Women

37. The priest says to the candidates (now called the elect) who are standing before him:

Pray, you who are chosen by God; kneel down and say the Our Father.

The candidates kneel and say Our Father (up to the word "evil" inclusive.)

P: Arise and conclude your prayer with the Amen.

The candidates stand up and say: Amen.

The priest says to the sponsors:

Mark them with the sign of the cross while I do likewise.

The sponsors trace the sign of the cross on the candidates' brow with the thumb, whereas the priest makes the sign over them--both priest and sponsors saying the words:

In the name of the Father, and of the Son, ✠and of the Holy Spirit.

38. Then the priest holds his hand outstretched over them and says the following (using the singular forms when required):

Exorcism

I cast you out, unclean spirit, in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit. Depart and stay far away from these servants of God. For it is the Lord Himself who commands you, accursed and doomed spirit, He who restored sight to the man born blind and raised Lazarus from the tomb where he had lain four days. So then, foul fiend, recall the curse that decided your fate once for all. Indeed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit. Keep far from these servants of God, for Jesus Christ, our Lord and God, has freely called them to His holy grace and blessed way and to the waters of baptism. The priest makes the sign of the cross over them, while the candidates sign themselves on the brow with the thumb; the priest says:

Never dare, accursed fiend, to desecrate this seal of the holy ✠cross which we imprint on their brow; through Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

39. Then the priest, still holding his hand outstretched over the candidates says (using the singular forms when required):

Let us pray.

Holy Lord, almighty Father, everlasting God, source of light and truth, I appeal to your sacred and boundless compassion on behalf of these servants of yours. Be pleased to enlighten them by the light of your eternal wisdom. Cleanse, sanctify, and endow them with true knowledge.[10] For thus will they be made ready for the grace of your baptism and ever remain steadfast, never losing hope, never faltering in duty, never straying from sacred truth, but ready at all times to receive your grace; through Christ our Lord.

All: Amen.

The ceremony concludes with the words given in no. 40 below.

40. Lastly the priest says:

P: Go in peace and may the Lord be with you.

All: Amen.

SIXTH STAGE

AT THE ENTRANCE OR IN THE VESTIBULE OF THE CHURCH

41. At the appointed time the catechumens assemble at the church door, or at another place outside the edifice, from where they will march in solemn procession to the church. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants where he kneels and implores God's help. Then he rises and goes to the church entrance where he stands facing the elect and makes the sign of the cross, saying:

P: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.

42. Next the priest with his left hand takes hold of the right forearm of the first elect, or else puts in his hand the end of the stole hanging from his left shoulder, and conducts him into the church. The first candidate with left hand holds onto the right hand of the second, the second of the third, etc.

In doing so the priest says:

Come into God's holy sanctuary to receive a heavenly blessing from our Lord Jesus Christ and to be united with Him and His saints.

All: Amen.

43. Having come into the church the elect lie prostrate on the floor-- all at the same time--and spend a few moments in adoration.

44. Then at a signal they rise together; the priest then holds his hand outstretched over their heads as they join with him in reciting the Apostles' Creed and the Lord's Prayer:

AT THE GATES OF THE BAPTISTERY

All: I believe in God, the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead. He ascended into heaven, and sits at the right hand of God, the Father almighty; from there He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

45. Standing with his back turned to the gates of the baptistery, the priest again holds his hand outstretched over the heads of the elect, and says (using the singular forms when required):

Exorcism

Surely it is no secret to you, Satan, that punishment is your lot, torments your portion, that the day of judgment threatens you, that day of never ending torture, the day that shall be like a flaming furnace, in the midst of which everlasting perdition awaits you and your apostate angels. Therefore, accursed one, deservedly doomed, pay homage to the living and true God, pay homage to Jesus Christ, His Son, and to the Holy Spirit, the Advocate. In His name and power I command you, unclean spirit whoever you are, begone and stay far away from these servants of God. For today Jesus Christ, our Lord and God, freely calls them to His holy grace and blessed way and to the waters of baptism, where they will become God's dwelling by the water of rebirth that gives full remission of sin We ask this in the name of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

46. The priest then moistens his thumb with his spittle and touches the ears and nostrils of the person (each one). The use of saliva may be omitted for reasons of hygiene, when there is fear of contracting or communicating disease. But the ceremony itself is not omitted. He touches first the right ear then the left, saying:

Ephpheta, which means: Be opened.

Next touching the nostrils he adds:

And perceive the fragrance of God's loving ways. But you, evil spirit, begone, for the judgment of God has come.

46a. As said above, whenever there is a just cause prohibiting or dissuading the priest from using his spittle, he may simply go through the gesture of touching the ears and nostrils.

47. Next the priest calls the candidates by their full name, first the men then the women, and each one answers: Present Afterward he puts these questions to them:

P: Do you renounce Satan? All: I do renounce him.

P: And all his works?

All: I do renounce them.

P: And all his attractions?

All: I do renounce them.

48. Then the candidates pass in single file before the priest, who dips his thumb in the holy oil of catechumens and anoints each one in the form of a cross, first on the breast then on the back between the shoulders, pronouncing only once these words:

I anoint ✠ you with the oil that sanctifies in Christ Jesus our Lord, that you may have everlasting life.

All: Amen.

P: Peace be with you.

All: And also with you.

48a. But wherever the anointing with oil of catechumens gives rise to considerable difficulties that are insurmountable for the time being, the conference of bishops can dispense from the practice for that particular place or people, in accord with the norms established for the use of this new rite. Nevertheless, all priests whose task it is to instruct catechumens and the faithful should bear in mind that they must do their utmost to remove such difficulties, so that, as Christian practices gradually are better understood, the ceremony of anointing catechumens with the holy oil may be observed.

In the meantime a substitute ceremony should be used, namely this, that as the candidates pass in single file before the priest he blesses each one with the sign of the cross in the ordinary way, saying:

I strengthen you with the sign of the cross ✠ in Christ Jesus our Lord, that you may have everlasting life. Peace be with you.

And then he goes on with the exorcism as given above.

Or the ceremony may also be performed in one action for the whole group.

49. Afterward he wipes his thumb and the spots anointed with cotton or similar material. He then adds the following:

Go out, unclean spirit, and pay homage to the living and true God. Depart, unclean spirit, and give place to Jesus Christ, His Son. Stay far away, unclean spirit, and give place to the Holy Spirit, the Advocate.

If the number of catechumens is large there is no objection to having these ceremonies performed by several priests.

50. In conclusion the priest says:

P: Go in peace, and may the Lord be with you.

All: Amen.

SEVENTH STAGE

51. The elect are assembled at the baptismal font. The priest, vested in surplice and purple stole or even a cope of the same color, comes to the altar steps with his assistants. He kneels and implores God's help. after which he rises, signs himself with the cross, and says:

P: God, come to my rescue.

All: Lord, make haste to help me.

P: Glory be to the Father.

All: As it was in the beginning.

52. Next the priest calls the elect by their full name, and each one answers: Present. Afterward he puts these questions to them:

P: Do you believe in God the Father almighty, Creator of heaven and earth?

All: I do believe.

P: Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?

All: I do believe.

P: And do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: I do believe.

P: Do you wish to be baptized?[11]

All: I do.

53. The candidate at this moment is bareheaded and has his clothing loosened at the neck. As the godfather or godmother (or both if two sponsors are used) take hold of or touch the candidate, the latter bends down over the font, and the priest takes baptismal water with a ladle, pours it thrice in the form of a cross on the head of the candidate, and baptizes him in the name of the Blessed Trinity, saying:

N., I baptize you in the name of the Father, ✠(here he pours the first time) and of the Son, ✠(pouring a second time) and of the Holy ✠Spirit (pouring a third time).

54. If the water which runs off the head of the baptized cannot fall into the sacrarium of the baptistery, it should be caught in a basin provided for that purpose and later thrown into the sacrarium.

If several are being baptized each one has the ceremony administered to him in the manner described above; and if there are both men and women the men are baptized first, followed by the women.

If there is doubt whether the person has already been baptized, the following form is used:

N., if you are not baptized, I baptize you, etc.

55. The priest dips his thumb in holy chrism (if convenient he may be assisted here by another priest or several others, also vested in surplice and white stole), and in the form of a cross anoints the person on the crown of the head, saying:

The almighty God, Father of our Lord Jesus Christ, has caused you to be born over again of water and the Holy Spirit and pardoned you all your sins. May he now anoint ✠you with the chrism that sanctifies in Christ Jesus our Lord, and bring you to everlasting life.

All: Amen.

P: Peace be with you.

All: And also with you.

55a. If anointing with chrism involves a great difficulty, the conference of bishops may dispense with it (see what is said above in no. 48a); and in this case the following alternate ceremony should be substituted:

The priest blesses each of the baptized (or all in one action) with the sign of the cross, saying:

The almighty God, Father of our Lord Jesus Christ, has caused you to be born over again of water and the Holy Spirit and pardoned you all your sins. May He now fill you with His blessing ✠ in Christ Jesus our Lord, and bring you to everlasting life.

All: Amen.

P: Peace be with you.

All: And also with you.

56. When all have been anointed with holy chrism (or blessed as directed in no. 55a), the priest wipes his thumb with cotton or something similar. Now the sponsors give the white robe to their respective godchild as the priest says:

Take this white robe and keep it spotless until you arrive at the judgment seat of our Lord Jesus Christ, that you may be rewarded with everlasting life.

All: Amen.

And the baptized are now vested in the new white robes, removing if necessary some of their outer clothing.

57. Next the godparents place a lighted taper or candle in the right hand of their respective godchild as the priest says:

Take this burning candle as a reminder to keep your baptismal innocence. Obey God's commandments, so that when our Lord comes for the joyous wedding feast you may go forth to meet Him with all the saints in the halls of heaven, and be happy with Him forevermore.

All: Amen.

The baptized hold the lighted candle till the end, except while being confirmed.

58. In conclusion the priest says: Go in peace, and may the Lord be with you.

All: Amen.

Thus terminates the rite of adult baptism.[12]

ENDNOTES

1. Scholars maintain that the proper English rendition of this is: "As it was in the beginning, so may it be now and for ever and ever." The English version we use, they say, is derived from a translation ordered by Henry VIII, as given in the Book of Common Prayer. Let the hero who will break the tradition come forth.

1. In supplying ceremonies: whom it has already pleased you, etc.

2. In supplying ceremonies: May the taste of salt be for them a medicine and help them to make good use of the grace received in baptism; through Christ our Lord. R: Amen.

3. In supplying ceremonies the word first is omitted.

4. In supplying ceremonies the priest here says the following: In your tender care, O Lord, you have led them to the bath of water where one is born over again. And having been taken into the family of your faithful, may they finally attain the everlasting reward which you have promised; through Christ our Lord. R: Amen.

5. In supplying ceremonies: "those whom you have led," etc.

6. In supplying ceremonies: "those whom you have led," etc.

7. In supplying ceremonies: "who have received the gift of baptism," etc.

8. In supplying ceremonies: "those whom you have led," etc.

9. In supplying ceremonies the priest says here instead:

Enable them to use well the grace received in baptism and ever remain steadfast, never losing hope, never faltering in duty, never straying from sacred truth, but ready at all times to receive your grace; through Christ our Lord. R.: Amen.

10. In supplying ceremonies the priest says here instead:

Enable them to use well the grace received in baptism and ever remain steadfast, never losing hope, never faltering in duty, never straying from sacred truth, but ready at all times to receive your grace; through Christ our Lord. R.: Amen.

11. In supplying ceremonies omit this and what follows and go to no. 55, anointing with chrism.

12. The following rubrics from the old rite for adult baptism are still pertinent, even though the new rite of 1962 says nothing about them: (a) the newly baptized go to a place apart to put on the white robe; (b) the ceremony described above must be followed also by a deacon who administers solemn baptism, except that he uses salt and water previously blessed by a priest; (c) if a bishop is at hand he should forthwith confer the sacrament of confirmation (if he can licitly do so); and then Mass is celebrated at which the neophytes assist and receive holy communion.

RITE FOR SUPPLYING CEREMONIES OMITTED IN BAPTISM

OF A CHILD

Everything takes place as above in Chapter II, except those parts that are provided for in the footnotes. However, according to the "Instruction" of September 26, 1964, the following forms of exorcism are omitted: "Depart from him, etc." (p. 44); "I cast out, etc." (p. 49). "I cast you out, etc." (p. 54).

OF AN ADULT

Everything takes place as above in Chapter IV, except those parts that are provided for in the footnotes. However, according to the "Instruction" of September 26, 1964, the following forms of exorcism are omitted: "Depart from them, etc." (p. 85); "Now, foul fiend, etc.' (pp. 93 and 95); "Hear, accursed Satan, etc." (p. 97); "Now, foul fiend, etc." (p. 98); "I cast you out, etc." (pp. 100 and 101); "Surely it is no secret, etc." (p. 104); "Go out, unclean spirit, etc." (p. 106).

RITE FOR BAPTISM ADMINISTERED BY A BISHOP

1. If a bishop or a cardinal wishes to confer baptism, whether on children or adults, the same preparation is made and the same order is followed as given above, but with the following additions.

2. There should be chaplains in attendance, or other priests and clerics vested in surplice who will assist him and act as ministers of the book, mitre, etc.

3. The bishop wearing the rochet vests in amice, alb, cincture, purple stole and cope, and uses the gold mitre. Thus vested he proceeds with his assistants to the administration of the sacrament. During the interrogations he is seated, and wears the mitre. But at the ceremony of breathing he stands, still using the mitre. Then he sits down again, while he signs the candidate with the sign of the cross on the brow and on the breast. He stands (without mitre) during the prayers which precede and follow the blessing of salt, and the same while he blesses the salt; however, he is seated (with mitre) at the time he puts the blessed salt into the mouth of the candidate. Again he stands (with mitre) for the exorcisms, the touching with spittle, and for the solemn entrance into the church. He remains standing for the Apostles' Creed and the Lord's Prayer (without mitre.) When he asks: "Do you believe in God..." and: "Do you wish to be baptized?" and if he baptizes by infusion, he is seated (with mitre). However, if he baptizes by immersion he is standing (retaining mitre).

4. At the conclusion, when he anoints with chrism and when he bestows the white garment and the lighted candle, as well as when he says "Go in peace..." he is seated (with mitre).

5. In the case where the bishop wishes only to perform the act of baptizing--a priest having previously carried out all the other ceremonies--he comes to the baptistery (vested in white), and commences with: "What is your name?..." Then continues "Do you believe in God..." to the conclusion of the ceremony as given above.

BLESSING OF BAPTISMAL WATER

{The Constitution on the Sacred Liturgy, no. 70, says: "Except during Eastertime baptismal water may be blessed within the rite of baptism itself by an approved shorter formula." It does not, however, specify which formula is to be used.}

Outside the Vigil of Easter if there is no consecrated water at hand

1. The font should be thoroughly cleansed, then filled with fresh water. The priest goes to the font preceded by the crucifer and acolytes, the thurifer, the bearers of the sacred oils of chrism and catechumens, and accompanied by other assistants or priests. Arriving there, the Litany of the Saints is said (see Litany of the Saints) after the seven penitential psalms.

2. Or the shorter litany as given in the Missal for Holy Saturday may be used.

3. Before the verse: That you graciously hear us, the following verse is said twice:

That you bless ✠ and sanctify ✠ this font which serves to give birth to new offspring for you.

All: We beg you to hear us.

4. After the litany the Lord's Prayer and Apostles' Creed are said aloud; then the following:

P: Lord, you are the fountain of life.

All: And by your splendor we will see the light.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, be present at these mysteries of your great love, be present at these sacramental rites. Send forth the Spirit of adoption to beget new life in the people who are born to you from the font of baptism, so that what we purpose to do by our lowly ministry may have its full effect by your power; through Christ our Lord.

All: Amen.

Exorcism of Water

God's creature, water, I cast out the demon from you by the living ✠God, by the true ✠God, by the holy ✠ God, by God who in the beginning separated you by His word from the dry land, whose Spirit hovered over you, who made you flow out of Paradise.

5. He divides the water with his hand and sprinkles it out of the font toward the four quarters of the earth; and then continues:

And He commanded you to water the whole earth with your four rivers; He who in the desert by the wood cast into you changed you from bitter water into sweet water fit to drink; who brought you forth from the rock to quench the thirst of the languishing people you had delivered from Egypt. I cast out the demon from you by Jesus Christ, His only- begotten Son, our Lord, who in Cana of Galilee changed you into wine by a wondrous miracle, who walked on the waves, and who was baptized in you by John in the Jordan; who from His pierced side let you flow along with His blood; who commanded His disciples to baptize with you all those who believe, saying: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." May you become sacred water, blessed water, a water to wash away filth and to cleanse from sin. Therefore, I command you, every unclean spirit, delusion and falsehood personified, to leave and stay far from this creature, water, thus letting it be for all who will be baptized in it a fountain gushing forth everlasting life, begetting in them new birth in God the Father, the Son, and the Holy Spirit. We ask this in the name of Jesus Christ, our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.
Let us pray.

Holy Lord, almighty Father, everlasting God, we earnestly entreat you, the sanctifier of supernatural water, to look with favor on our lowly ministry, and to send your holy messenger down on this water, which we are making ready to cleanse and purify the human race. And once they have been cleansed of the sins of their former life, freed of their guilt, and given a new birth, may they remain a clean dwelling for your Holy Spirit; through Christ our Lord.

All: Amen.

6. He breathes thrice upon the water in the form of the Greek letter "Ps", then incenses the font. After this he pours the oil of catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the oil that sanctifies for those who are born anew herein for everlasting life; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

All: Amen.

7. Then he pours in chrism in the same manner, saying:

May this infusion of the chrism of our Lord Jesus Christ and of the Holy Spirit, the Consoler, be done in the name of the Holy Trinity.

All: Amen.

8. After this he takes the two phials of holy oils, and pours both together into the water in the form of a cross, saying:

May this mingling of the chrism that sanctifies with the oil of anointing and the water of baptism be done in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

All: Amen.

9. He mixes the oils and water with his hand, and sprinkles it over the font. Then he cleanses the oil from his hand with a piece of bread. If there are any to be baptized, he baptizes in the ordinary way. Otherwise he washes his hands, and the ablution is poured into the sacrarium.

SHORT FORM FOR BLESSING BAPTISMAL WATER

This shorter blessing which Pope Paul III formerly conceded to the missionaries among the Indians of Peru may now be used only where the indult has been extended by the Holy See.

Exorcism

God's creature, water, I cast out the demon from you in the name of God, ✠the Father almighty, in the name of Jesus ✠Christ, His Son, our Lord, and in the power of the Holy ✠Spirit. I cast out you, the devil and adversary of mankind, along with all your evil influence and cunning wickedness, so that when you take flight this creature, water, may become a fountain gushing forth everlasting life. May those who are to be baptized in it have their sins forgiven and become a sanctuary for the living God, a dwelling for the Holy Spirit. We ask this in the name of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire.

All: Amen.
Let us pray.

Holy Lord, almighty Father, everlasting God, we earnestly entreat you, the sanctifier of supernatural water, to look with favor on our lowly ministry, and to send your holy messenger down on this water, which we are making ready to cleanse and purify the human race. And once they have been cleansed of the sins of their former life, freed of their guilt, and given a new birth, may they remain a clean dwelling for your Holy Spirit; through Christ our Lord.

All: Amen.

Then the priest pours oil of catechumens into the water in the form Of a cross, saying:

By this adding of the oil of anointing to the water of baptism may it be sanctified and made fruitful; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

All: Amen.

Then he pours in chrism in the same manner, saying:

By this adding of the chrism that sanctifies to the oil of anointing and the water of baptism may it be sanctified and made fruitful; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

All: Amen.

SHORT FORM FOR BLESSING BAPTISMAL WATER

Prescribed by the First Provincial Council of Baltimore and approved by Pope Pius VIII

For the use of Missionaries in North America

This blessing is the same as the one given directly above, except for the following rubric and form added at the very end:

Lastly the priest says as he blesses the water itself:

May this font be sanctified and made fruitful for those who are to be reborn in it; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

All: Amen.

THE SACRAMENT OF CONFIRMATION

INTRODUCTION

Christ our Lord instituted confirmation as the sacrament which complements, perfects, or strengthens the divine life implanted in us through baptism. Indeed, the significance of confirmation would be missed entirely were it ever to be considered apart from the act of Christian regeneration, of which it is the noble fulfillment. It is no less great in dignity precisely because its purpose is to augment and bring to completion our initiation into the mystery which is Christ. Along with the Eucharist it is a continuation of the process by which the soul becomes fully made one with the divine head and His mystic bride, the Church. And since, like baptism, it imprints a character, it is the second step, the second "ordination" by which the soul is configured to the High Priest, Jesus Christ, imparting a higher consecration to the universal priesthood of the Christian body, along with fuller life and activity in this body and greater responsibility toward it.

When it was the practice to administer confirmation immediately after baptism, the relation between the two could more easily be perceived; so much so, in fact, that associating them thus closely in point of time led some to the erroneous conclusion that the act of baptizing and the consequent consignation or sealing with the Holy Spirit comprised but parts of one sacrament. It is still allowed to confirm immediately after baptism in the Oriental rites and in some localities of the Latin Church. However, in the main the discipline is to separate confirmation from infant baptism by a considerable interval, for the practical purpose of making it possible to instruct the candidate in the chief tenets of faith, that thus he derive fuller benefits from this sacrament. Yet it is the express mind of the Church that confirmation should not be deferred unduly, even in the case of children and despite the reasons for her present discipline. And so in her official pronouncements the Church indicates the age of discretion, approximately the seventh year, as the time when confirmation ought to be given, in order to bring down the Holy Spirit in increased strength upon the soul that is already His habitation through the sacrament of rebirth. She states, moreover, that the ideal is attained when confirmation precedes even admittance to the banquet table of the Holy Eucharist. Leo XIII commended the bishop of Marseilles for confirming children before first communion, as more in accord with ancient practice. This is the ideal because it is the logical order: baptism plants the seed of divine life; confirmation matures and perfects it; Holy Eucharist is the nourishment which sustains it.

Baptism effects in the soul the indwelling of the Holy Spirit with His sevenfold gifts, yet not in a measure altogether complete. For God in His bounty and love has ordained that confirmation make perfect what is still somehow imperfect, that the Person of the Holy Spirit, to whom especially is attributed the work of sanctifying, be poured out in fuller measure upon a Christian, so as to raise him to the adult state in the spiritual life. Accordingly, in the order of dignity, confirmation is more excellent than baptism, not because it confers absolutely new powers, but rather because it invigorates and ennobles those which are already existent. In baptism the Blessed Trinity comes to inhabit the soul; in confirmation the Father and the Son send to it the Holy Spirit in pentecostal mission to consecrate anew the edifice which the first sacrament has established. The one is the sacrament of birth; the other the sacrament of manhood. Baptism incorporates a

man in Christ and His Church; confirmation elevates his being in Christ through the anointing which brings more abundant grace. The former fashions; the latter strengthens. The former initiates; the latter seals.

The Council of Trent defined that confirmation is a sacrament distinct from baptism and that it confers its own special grace. It left to the speculation of theologians what precisely the special grace or principal effect of confirmation is. For theologians of old, specifically the fathers of the Church, the purpose of confirmation is the completing or perfecting of baptism. This idea received fairly recent corroboration from the Congregation of the Holy Sacraments in 1935, in a pronouncement that "Confirmation is the complement of baptism and the sacrament in which the fullness of the Holy Spirit is imparted" (AAS 27 [1935] 15). The statement was prompted by a desire to encourage the reception of this sacrament before the reception of the Eucharist. And it is in full accord with the mind of the early fathers. Sticking to the metaphor by which our Lord Himself likened our union with Him to a marriage, the fathers spoke of baptism as the ritual bath given in ancient times and cultures to a bride; of confirmation as the anointing of the bride with precious and fragrant ointments and perfumes; of the Eucharist as the act of leading the bride to the bridegroom for consummation of the marriage.

Furthermore, the fathers tell us that confirmation presupposes something already existing, to which confirmation adds firmness, strengthens, gives stability. In confirmation the bishop comes to seal and confirm what the priest has already done in baptism. Confirmation produces in the baptized a higher ontological union with Christ through the sacramental character it imprints. And since the character is the foundation of union and elevation, it is likewise the consecration to a more intensive mode of sharing in His priesthood. This general priesthood of the laity, first conferred by the character of baptism, is now given greater extension in confirmation, of which the essential outward sign now is the anointing with chrism along with the words: "I seal you with the sign of the cross, and I confirm you with the chrism that sanctifies; in the name of the Father, and of the Son. and of the Holy Spirit." An anointing has always been associated with the conferring of priestly power and dignity; and on Maundy Thursday when chrism is consecrated by the bishop, the consecratory preface tells that "Chrism, which has its name from the holy name of Christ, is destined to be poured out in regal, sacerdotal, and prophetical honor upon the faithful, and to envelop them with the garment of incorruptible grace."

The fathers, moreover, find a basis for comparing baptism with confirmation in Sacred Scripture. Isaia foretold that the Christ, Yahweh's anointed, would have the sevenfold gift of the Spirit in Him. "And the Spirit of the Lord shall rest upon Him: the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of godliness. And He shall be filled with the Spirit of the fear of the Lord."[1] This prophecy is surely fulfilled in first instance in the incarnation. Yet the fathers conceive of another outpouring of the Holy Spirit on the sacred humanity of Christ in the instance of His baptism by John in the Jordan. As Christ is to inaugurate the public ministry of preaching the glad tidings of salvation to mankind, the Spirit descends on Him anew and imparts to Him anew His sevenfold gifts. In other words, the fathers distinguish phases in the mode of the gifts' operation. St. Cyril of Jerusalem in particular sees a propriety in having Isaia's words accomplished a second time in the Messiah, for starting with His baptism Jesus actively undertakes the task of the new and final prophet of God, and God endows Him with the gifts empowering Him to act as the definitive witness of divine revelation and the inaugurator of the New Covenant.

The same Holy Spirit and the same gifts flow from the head onto the members. Since we are Christ's brethren the prophecy of Isaia is similarly accomplished in us, the first time in baptism but a second time in confirmation, when the sevenfold gifts descend as a second anointing from heaven upon us, that we may be a finished product in the supernatural order, perfectly molded in the image of our Lord. Among these gifts conferred, fortitude is particularly predominant, since it is the one required above all others to seal the virtue of faith infused in baptism and to make it better operative in Christian living, even to the point of absolute heroism.

Endowed with the grace of confirmation, the grace of completion and perfection, a Christian is equipped to share in Christ's public ministry, to assist Christ and the Church in the work of proclaiming the good news of salvation to all men, by word and more especially by our manner of life. The catechism has taught us that confirmation enlists us as soldiers or knights of Jesus Christ. Our Lord Himself had a better word for it. He

spoke of our being a witness, which word in Greek is martyr. He guarantees us this power in the words: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."[2] A witness of Christ should ever be ready to confess Him, by an unreserved acceptance in mind of the complete deposit of faith that he reveals to His Church, by profession in word for all to hear of the faith that is in him, by keeping without stint the commandments that He has imposed, by suffering himself to be mocked, despised, reviled, persecuted, and even if necessary to run the gamut--being a blood witness of Him, a martyr in the strict sense. The consecration to martyrdom, so conspicuously evidenced in the early Christians, is an effect of confirmation residing in potency in ourselves, and an attendant obligation which the confirmed must be prepared to assume if called upon.

St. Thomas dwells at length on another effect of confirmation, stressing that baptism through its sacramental seal and confirmation more nobly through its seal constitute the Christian in a priestly relation to Christ the High Priest. From our union with Him and as sharers in the priesthood of our head, we obtain the right to participate in the worship of God according to the Christian dispensation. This comprises the seven sacraments, above all the Eucharist, and also the sacramentals, blessings, and other prayers. According to the New Covenant dispensation the liturgy is the chief means for all members of the mystic body of Christ to offer praise and thanksgiving and satisfaction and impetration to God. When it is a question of other external activities, such as the various works in the apostolate of Catholic action, their source and inspiration can be found in confirmation too, but they are directly a special deputation from the hierarchy to the laity, and flow only indirectly from the priestly consecration of sacramental character. There can be no doubt, of course, that confirmation is in a singular way the sacrament from which Christians derive grace for exercising works of the apostolate, in accordance with their capacity and under the supervision of their spiritual leaders. For the closer they become identified with Christ, the greater is their dignity and mission as His disciples to let their light shine before men.

So excellent a sacrament as confirmation must normally be conferred by a bishop, a procedure indicating that confirmation perfects and completes the sacrament of baptism. The bishop enjoys the plenitude of the priestly unction of Jesus Christ, and for this reason he is the ordinary minister. Besides, he can add much to the external magnificence and solemnity when he himself administers it, rather than an ordinary priest. Or should it happen that the latter does administer it on occasion, by special delegation of the Holy See, even in this instance the element of chrism must have been consecrated by a bishop. Chrism is composed of olive oil and fragrant balsam or other perfumes. The olive tree which is always green is a symbol of life, fruitfulness, peace. St. Paul tells us that we, as wild olives, have been grafted on and have become a partaker of the stem and fatness of the olive tree that is Christ.[3] Balsam which is aromatic and preserving is a symbol of the fragrance and incorruption of the grace of the Holy Spirit. The oriental churches do not spare the highly scented perfumes in preparing chrism, and this is as it should be precisely because the sacraments are outward signs of inward grace, and outward signs are meant to appeal to the senses, including the olfactory sense. Holy chrism, says St. Cyril of Jerusalem, is no longer mere oil; but just as the element of bread becomes by the epiclesis the body of Christ, so likewise by the invocation of the Holy Spirit this oil becomes "Christ's charism productive of the Holy Spirit, through the presence of His divinity." He is in the chrism as He is in the baptismal water. "It contains Him, and constitutes the element under which He exercises and conceals His action."[4]

--TRANSLATOR
ENDNOTES

1. Isa 11.2-3 in the Septuagint.

2. Acts 1.8.
3. Rom 11.17

4. "Catechesis XXI," in Tixeront, "History of Dogmas," II, p. 169.

THE SACRAMENT OF CONFIRMATION

RULES FOR ADMINISTERING CONFIRMATION

1. The sacrament of confirmation must be conferred by laying on of hands together with anointing with chrism on the brow, accompanied by the words prescribed in the Church's official book, the Pontifical.

2. This sacrament imprints a character, and for this reason cannot be repeated; but in case a reasonable doubt exists as to whether it has really been given validly or at all, it should be administered again conditionally.

3. Oil of chrism used in administering this sacrament, even when the minister is an ordinary priest, must have been consecrated by a bishop in communion with the Holy See on the preceding Maundy Thursday; and one may not use the old oil except in an emergency. As soon as the consecrated oil has diminished to a small quantity, non-consecrated olive oil should be added to it, but in a lesser quantity than the consecrated each time this happens. It is never allowed to administer confirmation without chrism, nor to receive it from a heretical or schismatic bishop. The anointing is not to be performed with some kind of instrument but by the minister's hand, properly placed on the head of the subject.

4. The ordinary minister of confirmation is the bishop alone. The extraordinary minister is a priest to whom this faculty has been granted, either by common law or by a special indult of the Holy See. Those who enjoy this faculty by law, besides cardinals of the holy Roman Church, are: an abbot or prelate nullius, and a Vicar and a Prefect Apostolic, who, however, can validly use this privilege only within their own boundaries or territory and only as long as they are in office. A priest of the Latin rite, who possesses this faculty by virtue of an indult, can confer confirmation validly only on the faithful of his own rite, unless the indult expressly provides otherwise. Priests of the Oriental rite have the faculty or privilege of conferring confirmation along with baptism to infants who belong to their own rite; but it is gravely unlawful for them to administer it to infants of the Latin rite.

5. In virtue of a general indult of the Holy See, the faculty of conferring the sacrament of confirmation as extraordinary ministers is granted, only under the conditions enumerated below, to the following priests and only to these:

(a) pastors having their own proper territory, excluding therefore pastors of private persons or families, unless they also have their own territory, although held cumulatively with other pastors;

(b) vicars and also parochial administrators;

(c) priests who are exclusively and permanently in charge of a definite territory with a definite church, with full care of souls together with all the rights and duties of pastors.[1]

6. The aforementioned ministers can validly and licitly confer confirmation personally, but only to the faithful living in their territory, including persons who are staying there although not proper subjects; this takes in seminaries, hotels, hospitals, and all other kinds of institutions, even those of exempt religious; as long as such persons are critically ill and in danger of death. If these same ministers exceed the limits of the mandate, let them realize fully that they are committing a very serious offense, that such administration is null and void, and that they are subject to the penalties mentioned in no. 22 below.

7. They can use this faculty both in the episcopal city itself or elsewhere; whether the see is occupied or vacant, as long as the diocesan bishop is unavailable or lawfully prevented from conferring the sacrament himself; and if no other bishop in communion with the Holy See, including a mere titular bishop, is able to act as a substitute without great inconvenience.

8. A priest empowered with this apostolic privilege has the obligation to administer the sacrament to those in whose favor the faculty is granted, if they rightly and reasonably request it.

9. One who is not yet baptized cannot be confirmed validly. Besides, one must be in the state of grace in order to receive confirmation licitly and with spiritual profit. If the recipient has the use of reason, he should be properly instructed. Whenever this sacrament is to be administered to those who are critically ill, the minister should instruct them, in accord with the person's intelligence, in matters they ought to know; and he must arouse in them the intention to receive this sacrament as a source of strength for the soul. If later on they recover, then those whose duty it is must give them further instruction in the mysteries of faith and on the nature and effect of the sacrament.

10. Although this sacrament is not necessary by necessity of means, no one is allowed to neglect it if there is a possibility of receiving it. On the contrary, let every pastor see to it that the faithful approach it when the opportunity presents itself.

11. Even though it is the practice in the Latin Church to defer the sacrament of confirmation until about the age of seven, nevertheless, it may be given earlier if a child is in danger of death or if the minister deems it advisable for any just and serious reason.

12. Confirmation is to be administered in accordance with the requirements of the Code of Canon Law as modified for this case, using the rite given in the chapter that follows. It is to be conferred without a fee based on any title. Those to be confirmed (if more than one) must be present from the first laying on (or extension) of hands and must not leave until the rite is finished.

13. Although the proper place for administering confirmation is in church, the minister may, for a just and reasonable cause, administer it in another suitable place.

14. In accordance with a most ancient custom of the Church, there should be a sponsor if one can be had, just as in baptism.

15. The sponsor may act as such only for one or two parties, unless the minister decides otherwise for a good reason; but no recipient is to have more than one sponsor.

16. To act as sponsor it is required:

(a) that the person is confirmed, has attained the use of reason, and has the intention of acting as such;

(b) that he does not belong to a heretical or schismatic sect, is not excommunicated either by condemnatory or declaratory sentence, nor legally infamous, debarred from legal acts, nor a deposed or degraded cleric;

(c) is not the father, mother, or spouse of the one being confirmed;

(d) that he is chosen by the recipient or the parents or guardians, or if these are wanting or decline, by the minister or pastor;

(e) that during the act of confirming he or a proxy physically touch the recipient.

17. To lawfully act as sponsor it is required:

(a) that the person is not the same as the sponsor for baptism, unless confirmation is conferred immediately after baptism, or the minister decides in favor of it for a good reason;

(b) that the person is of the same sex as the recipient, unless the minister decides otherwise in a particular case for a good reason;

(c) that he has reached the age of fourteen, unless the minister sees fit to admit a younger person for a good reason;

(d) that he is not excommunicated for a notorious crime, nor excluded from legal acts, nor legally infamous (even though no sentence has been issued to that effect), nor interdicted, nor a public criminal, nor infamous in fact;

(e) that he knows the rudiments of faith;

(f) that he is neither a novice in religion nor a professed religious, unless necessity urges it and the sponsor has the express permission from at least the local superior;

(g) that he is not in sacred orders, unless he has the express permission of the local Ordinary.

18. A spiritual affinity between the sponsor and the confirmed results from a valid confirmation, by force of which the sponsor is obligated ever to regard his godchild as a personal charge, and to see to his Christian upbringing. However, this spiritual relationship does not constitute an impediment to matrimony.

19. According to the norm of canon 798, the extraordinary minister should record the confirmation in the parish register, entering his own name, the names of the confirmed (and if not his subject, also his diocese and parish), of the parents and sponsors, the date and place, and adding this annotation: "Confirmation was given by Apostolic indult, in view of critical illness and danger of death." A record is also to be made in the baptismal register in accordance with canon 470--2. If the one confirmed is of another parish, the minister should at once notify the pastor of the party of the fact by means of an official document containing all the data mentioned above.

20. Extraordinary ministers are bound in each instance to send an official notice at once to their own diocesan Ordinary, stating that they administered confirmation and giving all the data.

21. To prove that confirmation has been conferred, without prejudice to anyone, the testimony of one trustworthy witness or the oath of the confirmed himself, if he was confirmed in adult age, is sufficient.

22. A priest who dares to administer the sacrament of confirmation without the faculty conceded either by law or by the Roman Pontiff is to be suspended; or if he presumes to exceed the limits of the faculty given him he is ipso facto deprived of that very faculty.

RITE FOR CONFIRMATION APART FROM DANGER OF DEATH

When Administered by a Priest by Delegation of the Holy See Apart From the Case of Danger of Death

(Or When Administered by a Bishop or Lesser Prelate)

{For their convenience, the rite is arranged also for bishops and lesser prelates. The Motu Proprio "Sacram Liturgiam" of Paul VI specifies that confirmation may be administered in Mass, after the Gospel and homily (see also the notes for Rite I for Confirmation). For points of commentary, in addition to that given here, consult the introduction to confirmation. The music supplement contains an English processional hymn for the bishop's solemn entry and other appropriate music.}

1. When a priest administers confirmation in virtue of the faculty granted him by the Holy See, he is vested in surplice, white stole and even a cope of the same color. (A bishop or lesser prelate wears the vestments proper to his office.) He stands before the altar facing the people, who are arranged men on the right, women on the left. (A bishop first washes his hands before taking his position at the altar.) The priest explains to all present that a bishop alone is the ordinary minister of confirmation and that he himself is to confirm by special delegation of the Holy See.

2. Then, if the delegation was granted by indult, the pertinent document is read aloud and clearly in the vernacular. After this the priest admonishes that no one of the confirmed is to leave before the blessing which he will give at the end of the ceremony. If for a valid reason infants are admitted to the sacrament, the priest

instructs the sponsors to hold them in the right arm. As for the adult candidates, he directs them to place one foot on the right foot of the sponsor, or he directs the sponsors to place the right hand on the right shoulder of the person being confirmed.

3. Now that all is ready the ceremony begins. As the candidates kneel before him with folded hands, the celebrant, remaining in the same position, folds his hands on his breast and says:

May the Holy Spirit come upon you, and may the power of the Most High keep you from sin.

All: Amen

4. Then, as he makes the sign of the cross on himself, he continues:

Celebrant: Our help is in the name of the Lord. All: Who made heaven and earth. Celebrant: Lord, heed my prayer. All: And let my cry be heard by you. Celebrant: The Lord be with you. All: May He also be with you.

First Laying on of Hands

{Laying on of hands, an ancient symbol of conferring a power, dignity, or an office, takes two forms, the one involving actual contact, laying hands on the head of the subject as will happen later; the other without it, in simply stretching forth hands over the subject as happens here. St. Luke, for example, says that at the ascension our Lord lifted up His hands and blessed the disciples (24.50). The latter method can also be seen in the sign of the cross which accompanies absolution or a blessing.}

5. Next he holds his hands outstretched over the recipients, saying:

Let us pray.

Almighty everlasting God, who once gave new life to these servants of yours by water and the Holy Spirit, forgiving them all their sins; send forth on them from heaven your Holy Spirit, the Advocate, along with His sevenfold gifts.

All: Amen.

Celebrant: The Spirit of wisdom and understanding.

All: Amen.

Celebrant: The Spirit of counsel and fortitude.

All: Amen.

Celebrant: The Spirit of knowledge and piety.

All: Amen.

Celebrant: Fill them with the Spirit of holy fear, and seal them with the sign of the cross ✠ of Christ, in token of everlasting life. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

{The seven gifts of the Holy Spirit just enumerated had been promised to the sacred humanity of the Messiah by the prophet Isaia (11.2 Sept.). What is given to our Lord is given to us, His members, by extension, first in

baptism and now in fuller measure and in another phase in confirmation, enabling us to witness Christ and the Church to the world, to remain strong, steadfast, and sinless in the faith.}

Second Laying on of Hands and Anointing

{Confirmation is the completion of baptism and the making of a perfect Christian. Its minister now fixes Christ's seal on the baptized to close the vessel into which the Holy Spirit has poured His grace, to preserve this holy thing for God. The Christian, as a witness of Christ, receives the seal of the cross as well as the anointing with chrism on his forehead, for he ought to be proud of his faith and to radiate it in an unblushing front, in demeanor redolent of sincerity and conviction. His very body, too, is consecrated and raised up to its proper role as image of the soul. The whole man is engaged in the duty of being a prophet, yes, even a martyr of God. The fragrant perfume in the chrism of anointing signifies the fragrance of a virtuous life that should characterize the new people of God.}

6. Then the celebrant confirms them (a bishop wears the mitre at this time, and so does a higher prelate, such as a protonotary apostolic), as they kneel in line, first the males then the females. When one row is finished all rise and others kneel in place, and so on till the end. The celebrant asks the name of each one as he is presented by the godfather or the godmother; and dipping the tip of his thumb in chrism he confirms in the following way: laying his right hand on the head of the recipient he marks with his thumb the sign of the cross on the person's forehead, while saying the first part of the form up to the word cross inclusive, and goes on with the rest of the form, making a threefold sign of the cross over him at the places indicated:

N., I seal you with the sign of the cross; and I confirm you with the chrism that sanctifies; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then he strikes the confirmed lightly on the cheek, saying:

Peace be with you.

{This last action is a token of the kiss of peace given in earlier times; but it now has an added significance of reminding the confirmed to be ready at all times to suffer for the faith.}

7. Now a linen band is fastened around the head to cover the spot just anointed. But if this practice is not observed any longer, the priest wipes the spot carefully with cotton which is later burned. (When a bishop or prelate confirms, one of the assistants wipes off the chrism.)

8. After all have been confirmed the celebrant cleanses his fingers with bread and washes them over a bowl. The water together with the bread is poured into the sacrarium, and the same is done with the ashes of the burnt cotton.

9. During the washing of hands the entire congregation sings or recites the following antiphon (or if a priest confirms, and there is no one to sing the antiphon, he recites it himself later). The celebrant may intone the antiphon up to the asterisk (see the music supplement for the notes and organ accompaniment to this):

Antiphon

Confirm, O God, * the work you have begun in us from your heavenly sanctuary, the new Jerusalem. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. Confirm, O God, the work you have begun in us from your heavenly sanctuary, the new Jerusalem.

{The prayer above is an Old Testament prayer from a psalm verse, but used here by the Church in an accommodated sense. It adds no new thought but is rather a part of the whole signification of this sacrament, recalling that God's work in the recipient began at baptism and is now being given a finishing touch.}

10. After the antiphon the celebrant. now standing with hands joined and facing the altar, sings or recites the following verses to which al present make the responses (a bishop or protonotary removes the mitre at this point):

Celebrant: Lord, show us your mercy.

All: And grant us your salvation.

Celebrant: Lord, heed my prayer.

All: And let my cry be heard by you.

Celebrant: The Lord be with you.

All: May He also be with you.

While the newly confirmed kneel, the celebrant continues singing or reciting the following prayer:

Let us pray.

God, who gave to your apostles the Holy Spirit, ordaining that they and their successors should hand down that Gift to the rest of the faithful; look with favor on our lowly service, and grant that the same Holy Spirit may come on these persons whose brow we have anointed with holy chrism and sealed with the sign of the holy cross. May He consecrate their heart as a worthy dwelling for His glory. We ask this through you, who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

11. Then he adds:

See, thus shall everyone be blessed who lives in the fear of the Lord.

Turning to the newly confirmed he blesses them with the sign of the cross:

The Lord bless you from Sion on high, that you may see the glory of Jerusalem all your days and be rewarded with everlasting life.

All: Amen.

12. At the end of confirmation the celebrant is seated (a bishop and a protonotary wear the mitre at this time), and he counsels the sponsors to foster right living in their godchildren, to shun evil and do good and to teach them the Creed, the Lord's Prayer, and the Hail Mary. It is customary in the U. S. for the celebrant to recite the last-named prayers with the congregation.

12a. If a bishop has confirmed, he may add the pontifical blessing at this time he wears the mitre and holds the crozier. If a protonotary apostolic gives this blessing, he wears the mitre but makes the sign of the cross only once while imparting the blessing.

Celebrant: May the name of the Lord be blessed.

All: Both now and forevermore.

Celebrant: Our help is in the name of the Lord. All: Who made heaven and earth. Celebrant: May almighty God bless you, the Father, Son, ✠ and Holy ✠ Spirit. All: Amen.

The following additional directives are given in the new "Instruction" of September 26, 1964:

no. 64. If confirmation is conferred within Mass, it is fitting that Mass be celebrated by the bishop himself. In this case he confers confirmation while vested in the Mass vestments. The Mass within which confirmation is conferred may be celebrated as a votive Mass of class II, of the Holy Spirit.

no. 65. After the Gospel and homily, before the reception of confirmation, it is praiseworthy that those to be confirmed renew the promises of baptism, according to the rite lawfully in use in the individual regions, unless this has already taken place before Mass.

no. 66. If the Mass is celebrated by another, it is fitting that the bishop assist at the Mass wearing the vestments prescribed for the conferral of confirmation, which may be either the color of the Mass or white. The bishop himself should give the homily, and the celebrant should resume the Mass only after confirmation.

RITE FOR CONFIRMATION IN DANGER OF DEATH

When Administered by a Priest by Apostolic Indult to a Sick Person in Danger of Death

{If time allows and the priest wishes to explain some of the ceremonies, he may consult the introduction as well as the commentary in Chapter II.}

1. When a priest administers the sacrament of confirmation to a sick person in danger of death (see above), he wears at least a white stole if a surplice is not available. He explains to all present that a bishop alone is the ordinary minister of confirmation and that he himself is to confirm by special delegation of the Holy See. Let him take heed not to administer the sacrament in the presence of heretics or schismatics; much less should the latter act in the capacity of assistants.

2. He directs the sponsor to place his right hand on the right shoulder the recipient, whether child or adult.

3. As he stands facing the one to be confirmed and with his hands pined on his breast, he says:

May the Holy Spirit come upon you, and may the power of the Most High keep you from sin.

All: Amen.

4. Then, as he makes the sign of the cross on himself, he continues:

Priest: Our help is in the name of the Lord. All: Who made heaven and earth. P: Lord, heed my prayer. All: And let my cry be heard by you. P: The Lord be with you. All: May he also be with you.

5. Next he holds his hands outstretched over the recipient, saying:

Let us pray.

Almighty everlasting God, who once gave new life to this servant of yours by water and the Holy Spirit, forgiving him (her) all his (her) sins; send forth on him (her) from heaven your Holy Spirit, the Advocate, along with His sevenfold gifts.

All: Amen.

P: The Spirit of wisdom and understanding.

All: Amen.

P: The Spirit of counsel and fortitude.

All: Amen.

P: The Spirit of knowledge and piety.

All: Amen.

P: Fill him (her) with the Spirit of holy fear, and seal him (her) with the sign of the cross ✠ of Christ, in token of everlasting life. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

6. Having asked the name of the recipient, he dips the tip of his thumb in chrism and confirms in the following way: laying his right hand on the head of the person he marks with his thumb the sign of the cross on the person's forehead, while saying the first part of the form up to the word "cross" inclusive, and goes on with the rest of the form, making a threefold sign of the cross over him (her) at the places indicated:

N., I seal you with the sign of the ✠ cross; and I confirm you with the chrism that sanctifies; in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

All: Amen.

Then he strikes the confirmed lightly on the cheek, saying:

Peace be with you.

7. After the anointing with chrism the priest wipes the spot carefully with cotton; then he cleanses his fingers with bread and washes them over a bowl. He deposits the water, bread, and cotton in a clean receptacle. Later he will take it with him to church, and after burning the cotton, pours the ashes and the whole residue into the sacrarium.

8. Having washed his fingers the priest says the following antiphon:

Confirm, O God, the work you have begun in us from your heavenly sanctuary, the new Jerusalem. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

And the antiphon "Confirm, O God, etc.," is repeated.

9. After this the priest stands facing the sick person, with his hands joined on his breast, and says:

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Keeping his hands joined he continues:

Let us pray.

God, who gave to your apostles the Holy Spirit, ordaining that they and their successors should hand down that Gift to the rest of the faithful; look with favor on my lowly service, and grant that the same Holy Spirit may come on this person whose brow I have anointed with holy chrism and sealed with the sign of the holy cross. May He consecrate his (her) heart as a worthy dwelling for His glory. We ask this through you, who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

10. Then he adds:

See, thus shall everyone be blessed who lives in the fear of the Lord.

Turning to the newly confirmed he blesses him (her) with the sign of the cross:

The Lord bless you from Sion on high, that you may see the glory of Jerusalem all your days and be rewarded with everlasting life.

All: Amen.
ENDNOTES

1. By a special indult for the U. S., the main chaplain of a maternity hospital or children's home may confirm infants in danger of death.

THE SACRAMENT OF THE HOLY EUCHARIST

INTRODUCTION

"The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread."[1] These words of St. Paul show how their author penetrates the heart of the eucharistic sacrament, by perceiving its essential function as the "aedificatio," the building up of the mystery which is Christ and His Church. All seven sacraments have this same purpose, but it is true of the sacrament of the altar in the most eminent degree. Following our initiation into the mystic Christ through baptism and the intensified consolidation resulting from confirmation, it remains for the Eucharist to deepen, in fact, to consummate our identification with the divine head and our union with one another in the body of the faithful. "O sacrament of God's love, O sign of unity, O bond of charity"[2]--so exclaims St. Augustine as he considers that the real purpose of the sacrament is to further and complete the bond existing between Christ and His Church, between Him and the individual, and between all members in loving reciprocity. The Eucharist continues and perfects the purpose of the incarnation--to bring all things to a head in Christ--"Through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things that are on earth and the things that are in heaven."[3] Guitmand of Aversa (1095) sees the incarnation's extension in the Eucharist symbolized in one of its elements, bread. "Like the eucharistic bread which is compounded of many grains, so the Church, comprised of many people and nations, is ground by the mill-stones of the Old

Covenant and the New, and kneaded by the water of baptism and forged by the fire of the Holy Spirit in an indissoluble unity."[4]

Scheeben, when he considers the Eucharist's function of bringing us into the most intimate union possible in this life with the mystic Christ, maintains that by comparison all other means of union, be it the general union inaugurated between the God-man and human beings by the incarnation or the union of faith and baptism, "almost seem to be no more than a preparation for it."[5] And he adds: "The true body of Christ is reproduced at the consecration, that He may unite Himself with individual men in communion and become one body with them, so that the Logos may, as it were, become man anew in each man, by taking the human nature of each into union with His own."[6] According to the generality of Fathers and Scholastics, it is certainly true that baptism is the foundation of ontological union with Christ and consequent embodiment in the Church, even though some of them appear to attribute the whole work exclusively to the Eucharist. Nevertheless, they are practically unanimous in regarding the incorporation brought about by baptism as something imperfect or at least incomplete, and insisting that the Eucharist is required to make incorporation perfect. To support their view, they find an analogy in the Old Testament, in that they liken baptism to the passage of the Israelites through the Red Sea, whereby they secured their deliverance from Egyptian bondage, and became once more free to pursue their mission as God's chosen people. Yet while they were making their course to the Promised Land, they would have died of hunger and left the desert strewn with rotting skeletons, had not Yahweh in provident largesse supplied them with food for the journey. Hence the Eucharist is compared to the miraculous manna which fell from the heavens each day, providing sustenance and strength until they would reach the destined country flowing with milk and honey.

Our Lord, during His public ministry, had spoken to the apostles about the Eucharist and had made references to a vital and real union of Himself with them; but it is at the Last Supper that He ties the two facts together in their unmistakable relationship. On the night before He died, having anticipated in sacramental manner the sacrifice of redemption and having communicated the apostles with His "body broken" and His "blood shed," He goes on to address them in the famous farewell discourse: "I am the vine, you the branches; he that abides in me, and I in him, the same bears much fruit, for without me you can do nothing.... As the Father has loved me, I also have loved you. Abide in my love."[7] Despite their lack of erudition, they must have grasped the point that the Eucharist in which they had just participated was the consummating bond between the Master and themselves and the linking with one another. A few moments later, when Jesus lifted His eyes to heaven in prayer for His disciples, they were to hear a truth equally marvelous--that not only had they been united to His own Person, but owing to His substantial relationship to God, they had been made one with the Father. "I pray for them, I pray not for the world, but for them whom you have given me, because they are yours.... Holy Father, keep them in your name whom you have given me, that they may be one, as we are one, I in them and you in me, that they may be perfected in unity...that the love wherewith you have loved me may be in them, and I in them."[8] Vivification had come to them from the communion of the body and blood of the Mediator, Jesus Christ. What was theirs is ours as well. Baptism has made us sons of God, brethren of Jesus, and temples of the Holy Spirit. But when the sacrament of water and the Holy Spirit is followed by the most august sacrament of the body and the blood, then are verified in all excellence, the words of the psalmist: "You have made man a little less than God, crowning him with glory and honor."[9] And how does the Eucharist effect our unity in the Father and in the Son and in the Holy Spirit? The principle of operation is the Holy Spirit Himself, who brought about the hypostatic unity of the two natures in Christ at the incarnation, and who, in His role of sanctifier, vivifier, and unifier within the mystical body, causes us to be one body and one heart in the Holy Trinity. It is the Spirit of Christ working in the body of Christ. "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who works in all."[10]

The outward signs of the Eucharist signify ecclesiastical unity. In the very elements employed, as many of the fathers like to dwell on, we have symbols which clearly demonstrate that the sacrament of the altar has the pre-eminent purpose of solidifying the organic oneness of Christ and the Church. First, the elements of bread and wine point to the inner content as possessing the quality of spiritual food. The Eucharist is our daily supersubstantial bread which we must eat, in order that we may be sated with its divine nourishment, and made to be of one heart in the affection of our heavenly Father. It bears analogy to ordinary food, with this exception--whereas the food of nature is assimilated into the being of the one that eats thereof, the food of the altar transforms the partaker into the likeness of itself, that we, "being many, are one bread, one body, all that

partake of one bread." A second demonstrative sign is found in the many grains of wheat from which the bread is compounded and in the many grapes from which the wine is pressed. These signify the "res" of the sacrament, the special sacramental grace, whose function is to effect the unity of all communicants with the Person of Him who is received. We are like the many kernels ground into one loaf and the many grapes pressed into one chalice, divinized and unified in Christ when the Sanctifier, almighty and everlasting God, descends in consecratory operation upon the bread and wine under which we are represented. A final symbol, of which ecclesiastical writers never tire, is the admixture of a small quantity of water with the larger portion of wine in the chalice during the Sacrifice--the water being a symbol of our humanity commingled with and absorbed by the wine that represents Christ's divinity. In a similar way we are assimilated to Him when the wine is transubstantiated into Him, and later given to us as the communion of His blood--the price of reconciliation, the sign of unity, the bond of charity. The sacramental signs signify the unity of the mystic Christ, and the presence contained under the signs effects such unity, the incomparable exchange of supernatural love and fellowship between the incarnate God and us, as well as among ourselves From what has been said thus far, an impression may have been given that it is principally in holy communion by itself that we have the effectual symbol (signum efficax) for the upbuilding of the mystical body. But this would not be consonant with sound doctrine. And even though the Ritual is directly concerned with the aspect of the Eucharist as the Church's divine banquet (the Missal is the vehicle for dealing with the Holy Sacrifice), it is impossible to present a proper treatise on communion without placing it in its rightful setting within the structure of the eucharistic Sacrifice. Moreover, we must maintain that the marvel of union with God in the banquet is inseparably related to the still greater wonder of fellowship with Him in self- immolation. It is when He is lifted up, He said, that He draws all things to Himself. And holy communion is at best the climax of participation in His eucharistic oblation. The only-begotten Son's offering of Himself on Calvary, of which the Mass is at once the sacramental renewal and application, is a greater act of love than the gift of Himself as sacramental food considered alone. To regard communion simply as any kind of spiritual food is to lose sight of its essential dependence on the Sacrifice. It is more than a bread giving life to the soul; it is the body that was broken and the blood of the New Covenant that was shed; it is Christ our Pasch who was immolated. And right here is a good place to introduce parenthetically reference to a confusing distinction often made in treating of the Eucharist, for we observe in our reading that the fault persists, even in the latest works and textbooks on the subject. We refer to the unfortunate tendency to divide into two separate realities "the Sacrifice" and "the Sacrament," as though the former were something that lies outside of the concept of sacrament. There is perhaps no one who has done us a better service in clearing away the fog than Abbot Vonier, in his work: "Key to the Doctrine of the Eucharist," and he is only restating the correct thought and terminology of St. Thomas. We quote: "

Even St.
Thomas, with his great hold of the oneness of the eucharistic sacrament, uses this duality of expression (i.e., 'sacrifice' and 'sacrament') when necessary, and distinguishes within the sacrament between sacrifice and sacrament. But let it be clear at once that this is merely a necessity of language, which has nothing in common with the much more drastic divisions of sacrifice and sacrament which were introduced at a later date. But it would be truly disastrous if at any time we came to look upon the Eucharist in its sacrificial aspect as something less sacramental or even non-sacramental, leaving the sacramental denomination exclusively to the reception of Christ's body and blood. This would at once remove the eucharistic sacrifice from the sacramental theory of the Church; it would make of it something for which there are no provisions in our general theology.... The sacrifice of the Church, Mass, is truly the sacrament at its best and fullest; and the sacrifice of the Mass, if it have any human explanation, must be explained in sacramental concepts."[11] To sum up the matter--the sacrament of Holy Eucharist is accomplished in the sacrificial oblation, and this is followed by the use of the sacrament through sacrificial communion.

Out of the oblation of the Son of God on Calvary is born the Church, the mystic bride of the divine victim. For the sake of His Church--so that the Whole Christ can continue until the end of time to put itself in contact, not only with the fruits of Calvary but with the very action itself, the Eucharist has been instituted; or as the Council of Trent says: "in order that Christ might bequeath to His beloved bride, the Church, a visible sacrifice,"[12] that is, a sacrifice which would repeat in the mode of sacrament the one which could be offered up only once in the order of nature. Our Eucharist, therefore, is the unbloody renewal, or better, the sacramental making present of the sacrifice of the cross; at which we are not placed at a distance from what is transpiring upon the Christian altar, but in which we are actively participating in the highest degree of unity

and supernatural charity as members of the Church. How is this stupendous thing made possible? Because the Son of God has likewise left behind for His Church the sacramental priesthood of holy orders, whose members are empowered to offer in His stead. Standing at the altar of the divine liturgy, the priest is sacrificant in a dual role, at one time acting in the Person of Christ, at another as the personification of the entire ecclesiastical body. Through him we have the sacrificial oblation of the Eucharist placed in our hands, so that we, united in the love of our Lord, may worship the Father with a sacrament which renders Him all honor and glory, and draws down upon us every grace and blessing-- nay more, it bears us aloft as one Christ to the altar on high, in the sight of the divine Majesty, dedicating and consecrating us to God, since we form one sacrificial victim with the Lamb that was slain.

In the general introduction to the sacraments and in the foreword to confirmation, we have touched on the question of how all the faithful are empowered to offer the Sacrifice along with Christ through the representation of the priest; and have seen that the power derives from our configuration to Christ as High Priest produced by the sacramental character of baptism and confirmation, so that every Mass is in all truth the offering of the entire ecclesiastical body with its High Priest. In what sense, however, can we speak of our self- immolation in the Mass? Or how are we offered along with the divine victim? It seems to us that the question has to be resolved by distinguishing between what is effected strictly by power of sacrament (vi sacramenti) and that which follows from concomitance. In the strict concept of sacrament, the victim offered is the body and blood of Christ in an immolated state, as signified by the words of consecration; not the Person of Christ as He is now the head of the mystic body in glory. Therefore, we cannot appeal to our incorporation as a basis for our being co-victims in the immolation signified and effected sacramentally by the consecration. But by concomitance the Person of Christ in His present state as head of the Church is present really, not in a mere moral sense, along with the body and the blood, and thus, in union with Christ we become a real sacrifice, and can speak of a real self-immolation on our part. In addition we are victims in a moral sense, dependent on the intensity of dispositions of faith, supernatural charity, the spirit of self-sacrifice, and the degree of our participation. It is clear and certain, consequently, that the Eucharist as sacrifice alone, prescinding from the communion which may or may not follow, is of immense benefit to all members of the Church, both living and dead (and indirectly to the generality of human society), and that it is an effectual sign of building up the mystery which is Christ and His Church. Yet there always would be something incomplete and unfulfilled if the sacrament of the altar accomplished in the sacrificial part were not followed by the use of the sacrament through holy communion. Partaking of the victim that has been offered is the apex of participation and the supreme realization of the life that the Eucharist is meant to impart. "Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eats my flesh and drinks my blood has everlasting life, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh and drinks my blood abides in me and I in him."[13] The sacred banquet is the consummation of what has preceded. Communion is for us the pledge that the eucharistic renewal of the cross sets forth continually our reconciliation and fellowship with God. "O taste and see that the Lord is our delight; happy is the man that builds on Him."[14] Nowhere in the Mass so much as at the festive table do we have the striking exemplification of our being the beloved of Christ and the elect of God.

--TRANSLATOR
ENDNOTES

1. 1 Cor 10.16-17.

2. Serm. de Tempore.

3. Col 1.20.

4. Translated from German text given in Holbock: "Der Eucharistische und der Mystische Leib Christi," p. 14.

5. The Mysteries of Christianity," p. 485.

6. Ibid., p. 486.

7. Jn 15.5-9.

8. Ibid., 17.9-26.

9. Ps 8.6.

10. Cor 12.4-6.

11. Op. cit., p. 57 f.

12. Sess. XXII, ch. 1.

13. Jn 6.54-57.

14. Ps 33.8.

THE SACRAMENT OF HOLY EUCHARIST

GENERAL RULES FOR ADMINISTERING THE EUCHARIST

Revised according to the Constitution "Christus Dominus" of January 6, 1953; and the "Motu proprio" of Pius XII, March 19, 1957.

1. The greatest solicitude is to be observed so that all-sacraments of the Catholic Church will be dispensed with reverence and exactitude. Particularly is this true of the administration and reception of t he most holy sacrament of the Eucharist, than which there is nothing more sublime, nothing holier, nothing more wonderful in the Church of God. For in it is contained the highest of God's gifts, Christ, the Lord Himself, author and source of all grace and holiness.

2. Therefore, let every pastor attach the greatest significance thereto, that not only he himself handle, watch over, and dispense this adorable sacrament with becoming reverence and fitting worship, but also that the people committed to his care will devoutly adore it, and receive it worthily and frequently, especially on the higher feast days.

3. Hence he will frequently remind the people that this divine sacrament is to be approached with proper preparation, with fervor and piety, and with an outward bearing of humility; likewise, that sacramental confession should precede it if necessary and that the eucharistic fast is to be observed; and that at the moment of communion they should kneel on both knees, receiving it in humble adoration and with reverence, the men separate from the women, if possible.

4. As for the eucharistic fast:

(a) Natural water does not break the eucharistic fast. If on account of exhausting work, the long distance they must travel to church, or the late hour of Mass, the faithful, even if not infirm, cannot approach the eucharistic table fasting, they may take some quick nourishment, except alcoholic beverages, up to one hour before receiving communion. These aforesaid reasons of grave inconvenience can prudently be decided by their confessor. N.B. The privilege of taking non-alcoholic liquid nourishment one hour before communion was extended without restrictions as to inconvenience by the later "Motu proprio" of Pius XII, March 19, 1957.

(b) The faithful who receive holy communion at evening Masses, whether in Mass itself or shortly before or immediately after, may at supper beforehand (which is allowed up to three hours before holy communion)

take the accustomed moderate amount of alcoholic beverage with the meal, excluding strong liquor. But as for liquids that may be taken up to one hour before communion any kind of alcoholic drink is excluded.

5. Moreover, the communicants should be admonished not to leave church right after receiving; not to engage in idle conversation nor to violate custody of the eyes; and neither immediately to read prayers from a book nor to expectorate, lest the sacred species fall from the mouth. Rather, as befits devotion they should spend some time in mental prayer, thanking God for this singular favor and at the same time for the Savior's sacred passion, in memory of which this mystery is celebrated and received.

6. The priest will see to it that a sufficient number of consecrated particles, for communion of the sick or other faithful, will at all times be reserved in a ciborium of solid and suitable material, kept clean, with tight-fitting lid, and covered with white silk; and as far as circumstances allow, the ciborium is to be reserved under lock in a finely wrought tabernacle which is immovable and located in the middle of the altar.

7. The tabernacle ought properly to be covered with a canopy, and nothing else kept therein. It should be placed on the main altar or on another where it can be viewed readily, so that due worship may be rendered this great sacrament, yet so that it in no way interferes with other ecclesiastical offices and solemn ceremonies. At least one lamp must be kept burning before it day and night, which is to be fed with olive oil or beeswax. In places where olive oil is not obtainable, it is left to the judgment of the Ordinary to substitute other vegetable oils as circumstances dictate. The pastor shall see to it that all appurtenances set aside for the cult of this sacrament are kept clean and in good repair.

8. The sacred species are to be renewed frequently. The hosts to be consecrated should be fresh, and after they are consecrated the older species should be distributed first or else consumed.

9. All the faithful must be allowed to receive holy communion, except those excluded for a valid reason. Prohibited in particular are those who are known publicly to be unworthy, such as the excommunicate, those under interdict, and the notoriously infamous, unless there be evidence of their repentance and amendment, yet not until they have first made satisfaction for scandal publicly given.

10. Occult sinners who request holy communion in private must be refused by the minister, when he knows for certain that they have not amended; but he may not do so whenever they request it in public, if it is impossible to avoid scandal by refusing them.

11. The feeble-minded or the insane are not permitted to communicate. However, if they at times have lucid intervals and manifest the proper piety, they may be allowed to receive while in this state, provided there be no danger of irreverence.

12. Holy Eucharist is not to be administered to children who have not yet reached the age of reason, and who have neither understanding nor appreciation of the sacrament.[1]

13. The ordinary minister of holy communion is a priest exclusively. The extraordinary minister is a deacon to whom this privilege may be granted by the Ordinary or the pastor, but only for a good reason. In case of necessity the permission can lawfully be presumed.

14. Every priest may distribute holy communion during Mass; and, when celebrating a Mass privately, also immediately before or after, yet subject to the rule contained in rubric no. 18 below. Even apart from Mass, every priest who is from another place enjoys the same faculty provided he has at least the presumed permission of the rector of the church.

15. A priest may administer holy communion either in the form of unleavened bread or leavened bread, according to the rite of which he is a member. But if an emergency arises where no priest of another rite is available, a priest belonging to an Oriental rite (which makes use of leavened bread) is permitted to administer the Eucharist in unleavened form; and similarly a priest belonging to the Latin rite, or to one of the

Oriental rites which makes use of unleavened bread, is permitted to administer the Eucharist in leavened form. Yet each one must follow the ceremonies of his own rite during the actual administration.

16. All the faithful, no matter which rite they belong to, are allowed to receive the Eucharist in any rite whatsoever as an exercise of piety. But all should be persuaded to fulfill the Easter duty each in his own rite. Holy Viaticum should be received by the dying in their own rite, but in an emergency it is lawful to receive it in any rite.

17. The holy Eucharist may be distributed on any day. On Holy Saturday communion may be distributed to the faithful only during Mass, or immediately after the conclusion of this solemnity. Holy communion should be distributed only during the hours when Mass may be offered, unless there is a valid reason for doing otherwise. But holy Viaticum may be administered any time of the day or night.

18. During Mass the priest who is celebrant is not permitted to distribute communion to any of the faithful who are so far away that he himself would lose sight of the altar.

19. Holy communion may be distributed in every place where Mass is allowed, even in a private oratory, unless the Ordinary forbids it in a particular case for a good reason.

ENDNOTES

1. Pope Paul VI on May 24, 1964, gave communion to 34 children, many them deformed and one four-year-old already dying of cancer.

RITE FOR ADMINISTERING HOLY COMMUNION OUTSIDE OF MASS

1. When a priest is about to administer the holy Eucharist outside of Mass, he will have on hand a sufficient number of consecrated particles for all who are to communicate. In addition there should be in readiness at a convenient place one or more vessels containing wine and water for the purification of the communicants,* and a clean linen cloth should be extended before them. The candles on the altar are lighted. Having washed his hands, the priest vests in surplice and a stole which should be either white or the color suited to the day's office (on All Souls' a purple stole is used instead of black). Preceded by a cleric or another assistant, the priest goes to the altar with hands folded, or he carries before his breast the burse containing the corporal. He genuflects, ascends to the predella, opens the tabernacle, genuflects, takes out the ciborium which he places on the corporal, and uncovers it. The assistant kneels on the epistle side, and says the "Confiteor" in the name of the people.

* This rubric is still observed in the Mass of ordination, but in general has fallen into disuse.--Trans.

2. Then the priest genuflects again, with hands joined turns to the people, taking care that he does not have his back turned to the Blessed Sacrament, and standing a little toward the gospel side, he says:

May almighty God have mercy on you, forgive you your sins, and lead you to everlasting life.

All: Amen.

May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins.

All: Amen.

As he says these words, he makes with his right hand the sign of cross over the communicants.

3. Then turning back toward the altar, he genuflects, takes the ciborium in his left hand and with his right removes a host which he holds between the thumb and index finger a little above the ciborium. He turns again to the people, and standing in the middle of the predella, says in a loud voice three times:

See the Lamb of God, see Him who takes away the sins of the world. Lord, I am not worthy that you should come under my roof, but only say the word, and my soul will be healed. The people may join in saying the words Lord, etc.

4. If he gives holy communion to priests or other members of the clergy, they receive first, kneeling at the altar steps, or if more convenient, on the floor of the sanctuary, separate from the laity. (Pries and deacons who receive wear a white stole or one of the same color worn by the ministrant.) He then proceeds to the faithful and begins the distribution at the epistle side.*

* At the moment the priest gives the communicants the sacrament, they hold the paten below their chin (Instruction of S. C. S., dated March 2, 1929).

5. In giving the sacred host he makes with it the sign of the cross over the ciborium in the case of each person, saying simultaneously:

The body of Christ.

The communicant says: Amen.

6. When all have communicated, the priest returns to the altar places the ciborium on the corporal, genuflects, and then says:

O sacred banquet in which Christ becomes our food, the memory of His passion is celebrated, the soul is filled with grace, and a pledge of future glory is bestowed, (P.T. and on Corpus Christi: Alleluia).

P: You have given them the bread of heaven (P.T. and on Corpus Christi: Alleluia).

All: Which has all delight within it (P.T. and on Corpus Christi: Alleluia).

7. Then he adds:

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God who left us in this wondrous sacrament a memorial of your passion, help us, we beg you, so to reverence the sacred mysteries of your body and blood, that we may always experience the effects of your redemption. We ask this of you who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

In Easter time the following is said instead:

Let us pray.

Pour out on us, O Lord, the Spirit of your love, so that we, fully nourished by the Easter mysteries, may be of one heart in your love; through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

8. Before replacing the sacrament, the priest takes special care to deposit in the ciborium any fragment of host that may adhere to his fingers. Then he purifies in the finger bowl the fingers which touched the sacrament and wipes them with a purificator. The water used in purifying his fingers is later poured into the sacrarium, or some other decent receptacle, if there is no sacrarium. Lastly he replaces the ciborium in the tabernacle, genuflects, and locks the tabernacle.

9. Then lifting his eyes, extending, elevating, and joining his hands, and bowing to the cross, he says:

May the blessing of almighty God, here he turns toward the people and continues: Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

This blessing of the communicants takes place only when they receive outside of Mass, either immediately before or after.

10. The rite described above is observed also when a deacon gives holy communion. Whenever a bishop distributes communion outside of Mass, he blesses in the usual way, saying: "May the name of the Lord be blessed," etc., and makes the threefold sign of the cross.

11. During Mass communion of the people ought to follow immediately after that of the celebrant (although for a valid reason it may happen occasionally at a Mass said privately that it be distributed right before or after Mass), since the prayers which follow communion in Mass are not intended for the priest alone but apply to the other communicants as well.

12. Therefore, if some are to communicate during Mass, the priest having consumed the Precious Blood and before taking the final ablutions, places the consecrated particles in the ciborium, or on the paten when only a few will communicate, unless they have been in the ciborium or another chalice from the beginning. In the meantime the assistant extends the communion cloth before the communicants. If the ciborium is in the tabernacle, the priest genuflects after he has opened the tabernacle door. Then with the ciborium in his left hand, he holds a host just above it with his right, turns to the people squarely in the center, and says: See the Lamb of God, etc., as explained above He then gives the Eucharist to the communicants, beginning with the ministrants at the altar if they wish to receive. When the distribution is finished, he returns to the altar, without saying anything, neither does he give the blessing because he will impart it at the end of the Mass. Lastly he says the prayers of ablution as given in the Missal, consumes the final ablutions, and concludes the Mass.

13. Should it happen that some occasionally communicate immediately before or after a Mass said privately, then the priest will administer holy communion vested in the Mass vestments, in the same manner as is done outside of Mass as explained above; yet always omitting the Alleluia and the blessing at the end if black vestments are worn.

COMMUNION DURING EASTERTIME (THE PASCHAL COMMUNION)

1. It is the pastor's duty to promulgate to the people during Lent, either directly or through other preachers, canons 906 and 859,--1, of the Code of Canon Law which declare: "Every one of the faithful of either sex, who has attained the years of discretion, in other words the use of reason, is bound to confess sincerely all his sins at least once a year, and must receive the sacrament of Eucharist once a year, at least during Eastertime, unless perhaps on the counsel of one's pastor or confessor one is discouraged from receiving it for a while because of some valid reason."

2. The time within which the Easter communion must be received commences on Palm Sunday and terminates on Low Sunday.* But it is the right of the local Ordinary, if circumstances of persons or place demand, to extend this time for all the faithful, however, not earlier than the fourth Sunday in Lent nor later than Trinity Sunday. The faithful should be persuaded to fulfill this obligation, everyone in his own parish church. Whoever fulfills it in another church must see to it that he inform his own pastor of the fact. The precept of Easter communion still continues to be binding if one has neglected it during the time prescribed, no matter for what reason.

* In the United States, from the first Sunday in Lent till Trinity Sunday.--Trans.

3. The obligation to ensure that children fulfill the precept of Easter communion devolves on those especially charged with their welfare, namely, parents, teachers, confessors, tutors, and pastors.

4. The pastor should also exert himself so that the people will communicate on Easter itself, and on this day he himself will administer the sacrament to his parishioners, unless prevented by some valid excuse. As to the rest he will observe whatever is prescribed below in the section on the care of souls.

5. He will also take communion to the sick members of his parish during Eastertime, even though they have received it at other times.

COMMUNION FOR THE SICK, GENERAL RULES

1. The faithful are bound by precept to receive holy communion when in danger of death from any cause. And even though they may have communicated on that very day, nevertheless, it is strongly recommended that they receive a second time when at the point of death. As long as this danger continues, they are allowed and should receive holy Viaticum more than once (but only once a day), if the confessor so advises.

2. Holy Viaticum for the sick should never be deferred unduly, and those having the care of souls should be most concerned that the sick receive it while fully conscious. Yet care is to be taken above all lest it be brought to the unworthy--whereby others could be scandalized--unless they first have confessed and have made the necessary reparation for scandal publicly given.

3. The pastor should exhort a sick person to receive holy communion even when not grievously ill nor in imminent danger of death, particularly on the occasion of a high feast; and let him never decline to administer it.

4. Viaticum may be given to the dying even though they are not fasting. But great care is to be exercised lest it be administered in a case where there might occur some irreverence to this sublime sacrament, such as delirium, incessant coughing, or the like. The sick, even those who are not bedridden, may take some liquid nourishment, except alcohol, if owing to their illness they cannot observe complete fast up to the time of receiving communion without grave inconvenience. They may also take medicine either in solid or liquid form (except alcohol), providing it is truly medicine prescribed by a physician or even one of the patent medicines. It is left to the prudent judgment of the confessor to determine under what conditions the sick may be dispensed from the law of fasting without any time-limit whatsoever. N.B. This rubric has been liberalized by the aforementioned "Motu proprio" of Pius XII, which states: "The sick, even though not confined to bed,

can take non-alcoholic drink and true and proper medicines, either liquid or solid, without limitation of time, before celebrating Mass or receiving holy communion."

5. Yet no one is to have the Blessed Sacrament brought to him solely for the purpose of adoring it or having it in his presence, whether out of devotion or under any other pretext.

6. The bearing of this holy sacrament from the church to the home of the sick must be done with proper decorum. The priest who carries it will have it covered with a clean veil, will go in procession (publicly) with becoming reverence, holding the sacred host before his breast in devotion and awe, and preceded by a torchbearer. Holy communion should never be carried to the sick in a wholly private manner, except for a just and reasonable cause.

7. The right and duty of carrying holy communion publicly from the church to the sick, even to non-parishioners, belongs to the pastor of the given territory. Other priests may do so only in case of necessity, having at least the presumed permission of the respective pastor or the Ordinary.

8. Any priest may carry communion to the sick in a private manner, provided he has permission--at least presumed--from the priest who is charged with the custody of the Blessed Sacrament. Whenever holy communion is to be administered privately to the sick, special attention is to be paid to the reverence and dignity owing to this great sacrament.

9. The administration of holy communion as Viaticum, whether done publicly or privately devolves on the pastor in whose territory the sick reside.

10. As the pastor proceeds to take communion to one who is sick, he will by ringing the church bells, assemble some of his parishioners, either the Confraternity of the Blessed Sacrament (where this organization is in existence) or some other pious faithful, so that they can accompany the holy Eucharist carrying candles or torches, as well as the umbella or canopy if such is available. He will have given notice beforehand that the sickroom be in order, and that there be prepared therein a table covered with clean linen on which the most holy sacrament can be placed with propriety.

11. The following articles should be in readiness in the sickroom: lighted candles, two vessels--one containing water, the other wine, a linen cloth to be placed under the chin of the communicant, and whatever else will fittingly enhance the room, depending on the peoples' circumstances.

12. As soon as the escort for the Blessed Sacrament is assembled the priest vests in surplice and stole, or even in white cope; and likewise vested in surplice are the acolytes or clerics or priests (if they customarily assist) who will accompany him. Then with due reverence he takes some particles (only one, if he is to travel by a long or difficult route) from the ciborium and puts them in a pyx or small receptacle which he closes firmly and covers with a silk veil. Having received the humeral veil over his shoulders, he now takes in both hands the receptacle with the sacrament, and proceeds on the way, walking bareheaded below the umbella or canopy.

13. At the head of the procession there should always be an acolyte or other server who carries the lantern (the sacrament may not be carried thus at night, except in case of necessity). Following next are two clerics or their substitutes, one of whom carries the holy water with aspersory, the burse containing the corporal to be used in covering the table upon which the Blessed Sacrament will be placed in the sickroom, and the linen purificator for wiping the priest's fingers; the other carries the Ritual and the little bell which he rings continually. Then follow the torchbearers; and lastly the priest, holding the sacrament elevated before his breast and reciting the "Miserere" or other psalms and canticles. Should the journey be long or difficult, and even perhaps made on horseback, it will be necessary that the receptacle with the sacrament be securely encased in a beautifully made burse, and this fastened to the neck and secured at the breast, so as to prevent the sacrament from falling or being shaken out of the pyx.

14. As he enters the sick-room the priest says:

P: God's peace be in this home.

All: And in all who live here.

Sprinkling With Holy Water

{Sprinkling the sick person and the room with holy water is like sprinkling the congregation before Mass on Sunday or on other occasions. It is a commemoration of the cleansing water of baptism, but even more, it is the Church's sacramental and prayer that the grace of baptism be renewed in the present need.}

15. All who are present should be kneeling. The priest places the Blessed Sacrament on a corporal laid out on the table. (This table is made ready, covered with a white cloth, and on it a crucifix and two lighted candles, holy water, a glass of water, and a white napkin.) The priest genuflects in adoration and lays aside the humeral veil. Then taking holy water he sprinkles the sick person and the room, saying the antiphon:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. Have mercy on me, God, in your great kindness. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Then he continues:

P: Our help is in the name of the Lord. All: Who made heaven and earth. P: Lord, heed my prayer. All: And let my cry be heard by you. P: The Lord be with you. All: May He also be with you.

Let us pray.

Hear us, holy Lord, Father almighty, everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who live in this home, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

{After carrying out the following rubric, it would be very fitting for the priest, if time allows, to say one or the other penitential psalms (see Part IX. The Seven Penitential Psalms), or a prayer or gospel reading from the ministration to the sick (see Chapter III).}

16. Then he approaches the sick person to ascertain if he is properly disposed to receive holy communion (or Viaticum), and if he wishes to confess any sins. If so, he hears his confession and absolves him, although the person should have gone to confession beforehand, unless necessity dictates otherwise.

17. After the Confiteor has been said by the sick person or by someone else in his name, the priest says:

May almighty God have mercy on you, forgive you your sins, and lead you to everlasting life.

All: Amen.

P: May the almighty and merciful Lord grant you pardon, absolution, ✠ and remission of your sins.

All: Amen.

18. Having genuflected, he removes the host from the pyx, holds it up before the sick person, and says:

See the Lamb of God, see Him who takes away the sins of the world. (And as usual he adds thrice:) Lord, I am not worthy that you should come under my roof, but only say the word, and my soul will be healed.

19. The sick person says the words "Lord, I am not worthy," etc. with the priest at least once. in a subdued voice. As the priest gives the Eucharist to the sick person he says:

Take, my brother (sister), food for the journey to heaven, the body of our Lord Jesus Christ. May He shield you from the hostile demon and lead you to everlasting life.

Sick person: Amen.

20. If holy communion is not given as Viaticum he says as usual:

P: The body of Christ.

Sick person: Amen.

21. If death is imminent and there is danger in delay, the priest omits all or part of the very first prayers, and beginning with the words "May almighty God," etc., gives Viaticum at once.

22. Afterward the priest cleanses his fingers in the glass of water and wipes them with the purificator. The water is later poured into the sacrarium (of the church), or if there is none, into another decent receptacle (in the house of the sick person). Then he says:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Holy Lord, almighty Father, everlasting God, full of trust we beg you that our brother (sister) may find lasting health for body and soul in receiving the sacred body of our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

{The preceding prayer speaks of the Eucharist as a help to the body of the sick person. This is a thought quite foreign to the people in our day, and the priest might find this moment a fine opportunity to comment on it. In the Eucharist Christ once more stands by to complete the baptismal consecration of the body, to heal it, and so restore it to its proper function as the soul's instrument. Over and over again in her official prayers the Church asks for health as one of the normal graces that flow from the body of Christ. It is true, of course, that bodily health is a subordinated good in the process of salvation. But when this good is needed the Eucharist has its part to play. It brings our body into contact with Him who healed the sick when He was on earth, and who may, in a measure He alone determines, again exercise His power and His mercy as the Savior and God who gives life. Little by little the Eucharist brings the body back under the governance of the soul.}

23. If the priest has brought with him another sacred host (and this should always be so except in the above-mentioned case), he puts on the humeral veil, genuflects, and, taking the host in its pyx and covered with the humeral veil, makes with it the sign of the cross over the sick person, without saying anything. He then

reverently carries it in procession to the church, in the same order as he came, meanwhile saying Psalm 148 "Praise the Lord from the heavens" and other psalms and hymns as time permits.

24. Having returned to the church, he places the host on the altar, genuflects, and says:

P: You have given them the bread of heaven (P.T. and on Corpus Christi: Alleluia).

All: Which has all delight within it (P.T. and on Corpus Christi: Alleluia).

P: The Lord be with you.

May He also be with you.

Let us pray.

God, who left us in this wondrous sacrament a memorial of your passion, help us, we beg you, so to reverence the sacred mysteries of your body and blood, that we may always experience the effects of your redemption; you who live and reign forever and ever.

All: Amen.

25. He now announces the indulgences which the holy pontiffs have granted to those who act as an escort to the Blessed Sacrament.

26. Lastly he again covers the pyx with the humeral veil, and makes the sign of the cross over the people with the pyx, without saying anything, and replaces it in the tabernacle.

27. If only one sacred host was taken along, owing to the length or difficulty of the journey or the inconvenience of returning it to the church with the reverence demanded (see above), in that case, following the afore-mentioned prayers and administration of holy communion, the priest gives the blessing simply with his hand in the ordinary way, saying: "May the blessing of almighty God," etc. And having extinguished the lights, lowered the umbella, and concealed the pyx on his person, the priest and his assistants remove their vestments, and return to the church or to their respective homes.

28. When holy communion is distributed to several sick persons confined in the same home or hospital but in separate rooms, the priest or deacon should recite all prayers before communion (as prescribed in the Ritual, Part IV, ch. 4) only in the first room. In the other rooms he says: "May almighty God," etc.; "See the Lamb of God"; "Lord, I am not worthy," etc., only once; "Take, my brother (sister)," etc.- or "The body of Christ"; and in the last room he adds "The Lord be with you," etc., and the prayer "Holy Lord," etc. In the last room, moreover, if any sacred hosts are left over, he imparts the blessing with them. The prayers prescribed to be said in church at the very end are carried out in the usual way.

29. The rite described above is observed also when a deacon is the ministrant.

30. Whenever for a just and reasonable cause holy communion is brought to the sick in a non-solemn way, the priest wears at least a stole under his usual clothes. The pyx is encased in a burse suspended from the neck on a cord and secured at the breast. He should never be alone but should be accompanied by at least one cleric or one of the faithful. Arriving at the sick-room, the priest should put on a surplice with the stole, if it was not worn before.

INSTRUCTION FOR A PRIEST HAVING THE FACULTY OF CELEBRATING MASS TWICE OR THRICE ON THE SAME DAY

The following rules were issued by the C. S. R., and carried in "Ephemerides Liturgicae" 67 (1953) p. 39:

1. All priests who are to celebrate Mass twice or three times on the same day may consume the two ablutions prescribed by the rubrics of the Missal in each preceding Mass, but using only water, which, according to the new principle, does not break the fast.

2. A priest who celebrates three Masses without interruption on Christmas or All Souls is to follow the rubrics pertaining to the ablutions (see below).

3. Should a priest who is obliged to celebrate two or three Masses on the same day inadvertently take wine also, he is not prevented from celebrating the second and third Mass.

The following additional rule, over and above what is said in the preceding or subsequent decrees, was issued by the C. S. R. and carried in AAS 46 (1954) p. 71:

Instruction for a priest having the faculty of celebrating Mass twice or thrice on the same day:

Priests who are to celebrate a later Mass at a late hour, or after the heavy duties of their ministry, or after traveling a long distance may take some liquid nourishment, excluding alcohol, between Masses; but in this case they should abstain at least one hour before exercising the sacred ministry.

The following rules were issued by the C. S. R., and carried in "Ephemerides Liturgicae" 75 (1961) pp. 438-439:

1. A priest who celebrates two or three Masses without interruption (i.e.. without leaving the altar) on Christmas or All Souls observes the following rules:

(a) In the first and second Mass, if another is to be celebrated immediately, after consuming the Precious Blood he does not purify or wipe the chalice, but places it on the corporal and covers it with the pall. Then with hands joined he says: "What I have received by mouth," etc., and afterward cleanses his fingers in the finger-bowl, saying "Lord, may your body," etc. and wipes them. Having done this he removes the pall from the chalice which is still resting on the corporal and covers the chalice as usual, namely with the purificator, the paten containing the host to be consecrated, the pall, and the veil. But the chalice is not to be taken off the corporal. If inadvertently he consumes wine in the ablutions, he may nevertheless celebrate a second and third Mass if necessary, without the customary three-hour interval. As for the rest Mass is concluded in the usual way.

(b) In the second and third Masses, if preceded immediately by the other Mass, having removed the veil at the offertory he moves the chalice slightly toward the epistle side but on the corporal; and after offering the host he does not wipe the chalice but lifts it slightly above the corporal, pours in wine and water, and without wiping it makes the offering of the chalice. All else follows as usual.

2. A priest who celebrates several Masses without interruption should consume the two ablutions in the preceding Mass as prescribed by the rubrics. If the next Mass is to be celebrated before an interval of three hours, he takes water only in the ablutions. But if he inadvertently also consumes wine, he may nevertheless celebrate the next Mass if necessary, without the customary three-hour interval.

The following rule was issued by C.S.R., and carried in "Ephemerides Liturgicae" 78 (1964), p. 164:

The time for computing the Eucharistic fast for a priest is contingent on the moment of communion and not the moment Mass begins."

INSTRUCTION REGARDING THE CELEBRATION OF MASS BY A BLIND PRIEST IN VIRTUE OF AN APOSTOLIC INDULT

Revised according to the Instruction of the S. C. R. of December 15, 1957

I. Preliminary

1. A priest who is blind, or one who suffers temporarily or permanently from such defective vision that he can read only extraordinarily large type, can obtain from the Holy Father or from the Congregation of Sacred Rites (unless his own bishop has this faculty from the Holy See) a dispensation to celebrate either the votive Mass of the Blessed Virgin Mary or the daily Mass for the Dead, in compliance with the norms explained more fully below.

2. The conditions attached to the grant of this privilege are not mere formality or convention but are obligatory in conscience.

3. If the privilege contains the following clause: "As long as the petitioner is not totally blind," and in the course of time he should go totally blind, then he must refrain from celebrating Mass until he has sought a new indult from the Congregation of the Holy Sacraments. And when he has obtained it, he is bound "sub gravi" to use the assistance of another priest, even though this obligation possibly is not expressly included in the indult.

II. Rules Concerning the Votive Mass of the B.V.M.

1. Which of the votive Masses of the Blessed Virgin is to be used:

(a) The blind priest who has this dispensation shall use the fifth Mass assigned among the votive Masses of the B. V. M., in all seasons of the church year, and using always white vestments;

(b) should he, however, have sufficient eyesight left to be able to read from the Missal for the Blind also the other four votive Masses of the B. V. M. prescribed for the various seasons, then he has permission to use these, according to the different seasons.

2. When the votive Mass of the B. V. M. is to be used:

(a) The votive Mass of the B. V. M. may be used at any time of the year; but it must be used on every single day when the daily Mass for the Dead is not allowed, following the calendar of the church where the blind priest celebrates Mass--however, with due respect to the more extensive privileges explained below in No. 3 concerning Masses for the Dead;

(b) a blind priest shall, on the last three days of Holy Week, refrain altogether from celebrating Mass;

(c) on Christmas day he may say three Masses. 3. The ceremonies to be observed:

3. The ceremonies to be observed:

(a) Whenever a blind priest celebrates a votive Mass of the B. V. M. for a cause both important and public, the following are said: only the one collect, the "Gloria," "Credo," solemn preface, "Ite, Missa Est," and the usual last Gospel; and this despite the fact that on such occasion priests who do not have the privilege in question are obliged by the rubrics to say the proper commemorations, or the collect ordered by the Ordinary:

(b) In all other cases:

i. the Gloria is said:

(a) whenever it is said in the Mass of the day, in compliance

with the calendar of the church in which the Mass is

celebrated;

(b) on the anniversary of the celebrant's ordination;

(c) on Saturday;

ii. in regard to the collect only one is said;

iii. the "Credo" is said:

(a) whenever it is said in the Mass of the day, according

to the calendar of the church in which the Mass is celebrated;

(b) on the anniversary of the celebrant's ordination;

iv. in the preface are inserted the words: "et te in veneratione,"

unless it is a feast day of the B. V. M., and in these instances the

preface to be used will be the one proper to the feast;

v. the last Gospel is always that of St. John;

vi. in a private oratory the special calendar of the celebrant will

be the rule.

III. Rules Applying to Masses for the Dead

1. In place of a votive Mass of the B. V. M., a blind priest may celebrate the daily Mass for the Dead, whether a sung Mass or low Mass, in accordance with rubrical prescriptions regarding Masses for the Dead as well as the calendar of the church where he celebrates Mass or of a private oratory;

2. He reads this Mass likewise on All Souls', even for all three Masses if it is his wish to offer three, saying only the one collect "Fidelium." If on this day he celebrates two Masses or three, he shall comply with the Constitution of Benedict XV: "Incruentum Altaris Sacrificium," by force of which only one Mass can be applied to a particular person and a stipend accepted for it; whereas the other two Masses, as holds true for every priest, must be applied, the second for all the faithful departed and the third for the intention of the Holy Father, and no stipend can be accepted for these.

3. In this Mass only the one collect is said.

4. A blind priest is never obliged to say the sequence "Dies Irae"; yet if the Mass is sung, even though he need not read the sequence, the choir may not neglect to sing it.

The matter given above for the celebration of Mass by a blind priest is to be emended in accord with a new instruction of the Congregation of Sacred Rites, dated April 15, 1961:

Directive no. 3 of Part I is to be emended as follows: "...to use the assistance of another priest or of a deacon."

Directive no. 1 (a) of Part II is to be emended: "If, however, he celebrates Mass in a church or a public or semi-public oratory, he may use the color either of the votive Mass or that which conforms to the office of the day."

Directive no. 3 (b) ii of Part II is to be emended: "Nevertheless, the priest has the right to add other collects prescribed or permitted by the rubrics."

Directive no. 3 (b) iii of Part II is to be emended: "The Credo is also said if the Mass is celebrated as a votive Mass of the first class."

Directive no. 3 (b) iv of Part II is to be emended: "In every votive Mass the common preface is said, except in Masses of the blessed Virgin Mary.

The following new directive is to be added: "If the Mass is a high Mass the solemn or ferial tone is used, in accord with the rank of the Mass of the current day or of the votive Mass."

Directive no. 1 of Part III is to be emended: "The daily Requiem Mass may always be used, even though the Mass prescribed by the calendar is one of the first, second, or third class."

For a full report with annotations of the aforesaid new instruction see "Ephemerides Liturgicae" 75 (1961) 362.

FORTY HOURS ADORATION LITANY, PRAYERS, AND SUFFRAGES AT EXPOSITION AND REPOSITION OF THE BLESSED SACRAMENT

Where the Forty Hours Adoration is Celebrated According to the Clementine Instruction

I. EXPOSITION

1. For the solemn exposition of the Blessed Sacrament in the Forty Hours prayer, first the solemn votive Mass of the Blessed Sacrament is celebrated according to the Instruction of the S. C. R., issued on April 7, 1927, which is likewise to be followed for the other Masses during this devotion. Consult also the new Code of Rubrics of July 26, 1960.

2. At the end of the solemn Mass the procession with the Blessed Sacrament is held inside the church, during which the hymn Sing, my tongue, the Saviour's glory is sung (see below), as far as the verse Down in adoration falling exclusive. The hymn may be repeated until the end of the procession.

3. At the end of the procession the Blessed Sacrament is exposed for adoration upon a throne, and then the two final verses of the hymn are sung. The celebrant incenses the Blessed Sacrament as usual.

{The music and organ accompaniment to the following hymn, Litany of the Saints, etc., are given in the music supplement.}

Hymn: Pange lingua

Sing, my tongue, the Savior's glory,

Of His flesh the mystery sing;

Of the blood, all price exceeding,

Shed by our immortal king,

Destined, for the world's redemption,

From a noble womb to spring.

Of a pure and spotless virgin

Born for us on earth below,

He, as man, with man conversing,

Stayed, the seeds of truth to sow;

Then He closed in solemn order

Wondrously His life of woe.

On the night of that Last Supper

Seated with His chosen band,

He, the paschal victim eating,

First fulfills the Law's command:

Then as food to all His Brethren

Gives Himself with His own hand.

Word made flesh, the bread of nature

By His word to flesh He turns;

Wine into His blood He changes:

What though sense no change discerns?

Only be the heart in earnest,

Faith her lesson quickly learns.

Down in adoration falling,

Lo! the sacred host we hail;

Lo! o'er ancient forms departing,

Newer rites of grace prevail;

Faith for all defects supplying,

Where the feeble senses fail.

To the everlasting Father,

And the Son who reigns on high,

With the Holy Spirit proceeding

Forth from Each eternally,

Be salvation, honor, blessing.

Might, and endless majesty. Amen.

4. At the end of the hymn the versicle and response are omitted. The chanters begin the litany at once with all present responding followed by psalm 69 and the versicles, as far as "The Lord be with you," etc., exclusive.

(See Litany of the Saints for litany). At the end of the Litany the celebrant stands and sings the orations:

Celebrant: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who left us in this wondrous sacrament a memorial of your passion, help us, we beg you, so to reverence the sacred mysteries of your body and blood, that we may always experience the effects of your redemption.

From Advent Until Christmas

God, who willed that your Word take flesh in the womb of the blessed Virgin Mary at the Angel's message; grant that we, your petitioners, who believe she is truly the Mother of God, may be aided by her intercession.

From Christmas to the Purification

God, who brought to mankind the gift of eternal salvation through the virginal motherhood of blessed Mary; let us be helped by her prayers, since through her we have been favored with the source of life, our Lord Jesus Christ, your Son.

From the Purification to Easter and After Eastertime to Advent

We entreat you, Lord God, grant us, your servants, the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy.

Eastertime

God, who mercifully brought joy into the world by the resurrection of your Son, our Lord Jesus Christ; grant that we may come to the joy of everlasting life through the prayers of His Mother, the Virgin Mary.

Almighty everlasting God, be gracious to your servant, N., our sovereign Pontiff, and in your kindness lead him on the path of everlasting salvation; may he by your grace seek only that which pleases you and carry it out with all his might.

God, our refuge and our strength and source of all goodness, heed the holy prayers of your Church, and grant that we fully obtain whatever we ask for in faith.

Almighty everlasting God, who will the salvation of every man and would have no one perish; see how many souls are deceived by the wiles of the devil and how their hearts are gone astray; help them to escape the evils of heresy, to repent and to return to the unity of your truth.

Almighty everlasting God, Lord of both the living and the dead; deal mercifully with all whom you foresee shall be yours by faith and good works. Hear us, your lowly servants, and grant that those for whom we earnestly offer our prayers, whether this present world still detains them in the flesh or the world to come has already claimed their souls, may obtain pardon of all their sins, through your mercy and goodness and through the intercession of your saints. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: May the almighty and merciful Lord graciously hear us.

All: And may He ever preserve us. Amen.

P: May the souls of the faithful departed through the mercy of God rest in peace.

All: Amen.

If the papacy is vacant, in place of the invocation "That you graciously preserve our Holy Father and all orders of the Church," etc., the invocation will be "That you graciously preserve all orders of the Church," etc. And the verse "Let us pray for our Sovereign Pontiff, N.," together with its response and prayer is omitted.

II. REPOSITION

1. At the reposition of the Blessed Sacrament on the third day, after the celebration of the solemn votive Mass as on the first day, the celebrant removes his chasuble and maniple at the sedilia. Having put on the cope he returns to the altar, genuflects on both knees, and then kneels on the lowest step.

2. The Litany of the Saints is sung together with psalm 69 and the prayers that follow, as far as "The Lord be with you" exclusive. Then the Blessed Sacrament is taken from the throne and placed on the altar: having put incense in two thuribles for the procession, the celebrant incenses the Blessed Sacrament as usual.

3. Then the procession with the Blessed Sacrament takes place in church as on the first day, and the hymn "Sing my tongue" is sung as far as the verse "Down in adoration" exclusive.

4. At the end of the procession the Blessed Sacrament is placed on the altar table, and the chanters intone "Down in adoration" and all join in singing the last two verses. The celebrant again incenses the Blessed Sacrament as usual.

5. Afterward the versicle is sung:

Chanters: You have given them the bread of heaven (Alleluia).

All: Which has all delight within it (Alleluia).

Then the celebrant stands and sings Let us pray.

God, who left us in this wondrous sacrament, etc., and all the other prayers sung on the first day at exposition, up to and including May the souls, etc. Then the blessing with the Blessed Sacrament is given in the usual way and the sacred host is replaced in the tabernacle.

THE SACRAMENT OF PENANCE

INTRODUCTION

When the fathers of the Church say that penance is a second plank of salvation for all who have suffered supernatural shipwreck after baptism, it is implied that they conceive of a real dependence of the former upon the latter. And we understand from the development of doctrine that this dependence rests absolutely on the baptismal character, which is the basis in the subject for reconciliation and renewed friendship with God, if such is to be accomplished by sacramental means. For the character, the indelible seal of our organic union with Christ, is not destroyed by sin, no matter how heinous. Even the crime of unbelief, which alone severs all communion with Christ in His body, the Church, does not destroy the sacramental character. Tragic though it is, the culprit's soul retains the mark of the divine Lamb--to its condemnation, it is true; yet in this case too rehabilitation or reincorporation in Christ will be founded on the same basis. It is owing to the ineffaceability of the character that baptism can never be repeated, and that there must be in the dispensation of Providence another sacrament of reconciliation, similar to baptism, but still distinct in its purpose and to certain defined limits in its effects. For baptism is a new creation, the sacrament of regeneration and incorporation in the mystic body, the bestowal of the pristine robe of sanctifying grace, which involves a total obliteration of both sin and its punishment in time and in eternity. Penance, on the other hand, is the sacrament of reanimation and healing of an unhappily fallen member of Christ, bruised and broken and dead in sin--the sacrament of restoration to friendship with God and renewed union with Christ. It also brings full pardon of sin, with full remission of eternal punishment, but a part of the debt remains to be paid. This is the temporal punishment, which even sacramental absolution does not cancel entirely. Only by exercising the virtue of penance as an integral part of the sacrament can full satisfaction be rendered to God in this world and all debts canceled by Him. It is from this necessity-that the recipient approach the sacrament in a penitential spirit and laden with the fruits of penitential works, whether they anticipate or more generally follow the actual pronouncement of absolution--that the sacrament has its very name.

Through the sacramental mystery of penance, the passion of Jesus comes down to us anew; and His saving blood flows anew as a purifying stream over the filth of our wickedness. We have been made a new creature by death and resurrection with Christ in baptism, and have received from the Church the admonition to carry our new life without stain to the judgment seat of our Lord. But Christ knew what is in man; therefore, on the day He arose from the dead, He instituted the sacrament which would again and again, as often as we have need of it, put us in contact with the paschal mystery of redemption, in order that we might renew in ourselves His new and glorious and immortal life. It is the risen Savior Himself who lifts us up when we are prostrate in sin, albeit the operation takes place through the instrumentality of a priest. Yet He left no doubt that the minister of penance acts in the name of God, when He prefaced the granting of power to absolve with the words: "As the Father has sent me, I also send you. When He had said this, He breathed on them, and He said to them: 'Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.'"[1] True, the priest, in the capacity of minister of penance, is a physician in the sense that he makes a spiritual diagnosis and prescribes a remedy; and judge in that he decides whether or not the subject is properly disposed; but he becomes in one act physician, judge, and mediator when he dispenses this grace-laden mystery through the rite of absolving. The most essential act, therefore, in the whole process of this sacrament is absolution, under which sign divine grace is infallibly conveyed (providing no obstacle is placed in the way), and under which operation Christ is present as priest, physician, and judge. Other external acts like declaration of sins and satisfaction sometimes may be dispensed with; absolution never, for it is unconditionally of the essence of the sacrament. By this sacramental act the passion of Christ belongs to us as though we ourselves had suffered it. Much can be said for the psychological and therapeutic value of confession, but apart from sacramental absolution about the same results can be obtained in a psychiatrist's office. And the peace of soul, which we desire and obtain when we receive penance, is a concomitant of our real supernatural resuscitation through being absolved, much more than it is a moral consequence of merely revealing our inner wretchedness.

It is in virtue of the sacrament itself, rather than owing to any other accompanying and accidental advantages, that devotional confession is so earnestly recommended. Penance, like all sacraments, has a medicinal character and effect, and as such it was instituted immediately for the healing of a soul afflicted with grievous sin. However, the sacramental principle must be retained and applied in each case, making no exception for penance--that sacraments have a consecratory (or reconsecratory) and an elevating function, and besides they are the chief means by which we tender worship to God as members of His Son and of His Church. It is this latter function of transfiguration which is chiefly operative and which must be emphasized in the practice of devotional confession, because the penitent in such confession, guilty of only venial sin or entirely free from sin, does not require the healing of penance-venial sin may be expiated in other ways--but he is seeking in penance its secondary effects: blotting out of venial sins, increase of divine life, remission of temporal punishment, divine assistance in future combat against the powers of darkness, and last but not least the glory of God.

We are going to consider below how the subjective dispositions of the recipient play a more significant part in penance than they do in the other sacraments. Nonetheless, it may not be overlooked that here, as in all intercourse between Creator and creature, God's operation in us through grace is paramount "Convert us, O Lord, to you, and we shall be converted; renew our days as from the beginning."[2] Christ goes out to seek the sinner. The sinner does not stand abandoned in his misery, nor does he attempt on his own initiative, no matter how strong the personal effort, to struggle up to the heights from whence he has plunged. God calls the sinner back to Himself, by instilling confidence in His tender forgiveness or fear of His just retribution. And if the lost sheep heeds the call, he appears before God, not in isolation and loneliness, but in the unity and faithfulness of Christ and succored by the compassionate tears and prayers of the Church. He is led back in repentance by One who is not only the divine transcendence but also the humanly immanent One--by the God-man, the mediator, who as man is not insensible to the penitent's lapses, and who as God is capable of absolving, of binding up his wounds and pouring in oil and wine. Moreover, when it comes to satisfaction for sin, the Church prays in the rite for confession: "May the passion of our Lord, Jesus Christ, the merits of the Blessed Virgin Mary and the saints, and all the good you do and the suffering you endure, gain for you the remission of your sins, increase of grace, and the reward of everlasting life." Herein lies a wealth of teaching and a world of consolation. Christ our head has made satisfaction for all our iniquity by His atoning sacrifice. Left to ourselves we would be powerless to do anything of the kind. Therefore, every penance that we perform by way of expiation and every cross we endure, all are meritorious only because they receive consecration from being drawn into the all-redeeming and all-satisfying, yes, the superabundant sacrament of God's condescension to us. And more--Christ and the penitent are supported in the expiatory act rendered to the Almighty by the entire communion of saints, the merits won for the penitent by the Mother of the Redeemer and all His faithful members triumphant in heaven, militant on earth, and suffering in purgatory.

What does the sacrament of penance demand from the recipient? We indicated above that his personal contribution to the validity and efficacy of penance is of greater moment here than in the case of the other sacraments. The dispositions required of the subject can best be summed up in the Greek word "metanoia," a transformation, a conversion of mind and will. The act of "going to confession," consequently, is infinitely more than a revealing of one's miserable plight, in the manner of unloading a heap of refuse without further ado. Too much emphasis can be laid on the declaration of faults, to the neglect of the far greater importance of genuine conversion which includes, above all, sorrow, and sorrow contains implicitly permanence of resolve and the will to make satisfaction. "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit; and why will you die, O house of Israel?"[3] Grace presupposed, metanoia, conversion, is an act of the mind in apprehending the havoc of sin as an offense against God with detriment to the soul, along with the knowledge obtained from positive divine law that transgressions must be confessed. Conversion is a movement of the affections in experiencing sorrow for sinful actions, either because they have offended God's love and holiness, or, falling short of this, at least because of the reprobation they deserve. Conversion is an act of the will, first, in that it contains the resolve of permanent repudiation of past conduct and a wholehearted turning to God; second, in that it is a willingness to exercise works of penance as satisfaction for the injury done to the divine majesty. Penitence results from enduring sorrow and expresses itself in outward acts of satisfaction, of which prayer, fasting, and alms-deeds are the most approved and salutary. In her present discipline, the Church sees fit not to impose as strict obligation the rigorous penances of former times, wisely cognizant that her members are not made of the same stern stuff as

in the days of enthusiastic Christian fervor. Nevertheless, her mind in this regard is not altered to the extent that the penance which is of obligation should be merely a token. As the Roman Ritual still has it: "He (the minister) shall impose a suitable and salutary satisfaction, as wisdom and prudence will dictate, keeping in mind the state of the penitents and other considerations such as their sex, age, and disposition. But let him take heed lest he impose too light a penance for grievous sins, and by such possible connivance become a party in another's sins. The confessor must bear in mind that satisfaction is not intended merely as a means for betterment and a remedy for weakness, but also as a chastisement for past sins." Whatever happens in actual practice, the subject of the sacrament of penance should know that he is acting in full accord with the true Christian spirit if he goes beyond fulfilment of a token penance, if such is prescribed, and, by taking upon himself works of supererogation, derives benefits in a measure pressed down and running over. Equally explicit is the Ritual regarding the type of penances to be enjoined. They should be "practices which are opposed to the sins confessed, for example, almsgiving in the case of the avaricious, fasting or other mortifications of the flesh for the dissolute, acts of humility for the proud, exercises of piety for the lax." All earnest members of Christ's mystic body, sincerely desirous of advancing in perfection through this most personal of the sacramental mysteries, will attach utmost importance to the prescriptions given above, so that the heavenly mediator may come to them unimpeded in His redeeming might, to heal His sheep and to set them back in the pasture of refreshment, to ennoble and prepare them for eternal peace and light.

--Translator
ENDNOTES

1. Jn 20.21-23.

2. Lam 5.21.

3. Ezech 18.30-31.

THE SACRAMENT OF PENANCE

GENERAL RULES FOR ADMINISTERING PENANCE

1. The holy sacrament of penance was instituted by Christ the Lord so that the faithful who have fallen back into sin after baptism may be restored to God's grace. This sacrament must be dispensed all the more carefully where it is approached with greater frequency, thus demanding so much for its worthy and proper administration and reception. The three things required essentially are matter, form, and minister. Its remote matter are the sins in question, its proximate matter the acts of the penitent, namely, contrition, confession, and satisfaction. The form consists in the actual words of absolution: I absolve you, etc. The minister is a priest who possesses either ordinary or delegated power to absolve. Yet when there is danger of death any priest, whether approved for hearing confessions or not, can validly and licitly absolve any penitent from all sins or censures, no matter how reserved or how notorious; and this even when an approved priest is available. Required in the minister of this sacrament are goodness, knowledge, and prudence; moreover, he is obligated by the seal of a secret confession to strictest perpetual silence regarding it. Confessors must conscientiously see to it that they are well grounded in these and other requisite qualifications.

2. A confessor should keep in mind above all that he holds the office of both judge and physician, and that he has been constituted by God a dispenser equally of divine justice and mercy, so that like an arbiter between God and men he may advance the cause of God's honor and souls' salvation.

3. So that he may be competent to judge rightly, discerning between one leper and another leper, and like a skilled physician understand how wisely to heal the diseases of souls and know how to apply a suitable remedy to each case, let him strive to the utmost--by means of fervent intercession before God, judicious counsel from men of experience, and consultation with experienced authors, especially the Roman Catechism--to acquire the fullest knowledge and prudence for his office.

4. He should know which cases and censures are reserved to the Holy See or which ones to his bishop, as well as the regulations of his particular diocese, and carefully observe them.

5. Lastly, he shall be studious in learning the full doctrine of this sacrament, together with any other matters necessary to its correct administration; and in exercising this ministry he should follow the rite as given below.

Rite for Administering the Sacrament of Penance

6. A priest who is called upon to hear confessions should do so promptly, and make himself easily available. Before he enters the confessional, he shall, if time allows, earnestly implore God's help, so that he may rightly and devoutly fulfill this ministry.

7. The proper place for sacramental confession is a church or a public or semipublic oratory.

8. The confessional for female penitents should always be located in an open and conspicuous place, generally in a church or otherwise in a public or semipublic oratory designated for women. The confessional should be built so that there is a stationary perforated grating between confessor and penitent.

9. Confessions of female penitents should never be heard outside a confessional, except in the case of illness or some other real necessity, and observing then such precautionary measures as the local Ordinary deems opportune. Confessions of men, however, may be heard even in a private home.

10. A surplice and purple stole should be worn by the priest, as occasion and place warrant.

11. The penitent, when necessary, should be instructed to approach this sacrament with becoming humility of soul and demeanor, to kneel upon entering the confessional, and to sign himself with the sign of the cross.

12. After which the confessor shall inquire about the penitent's state of life (unless he already is aware of it), how long since his last confession, whether he has fulfilled the penance imposed, whether his past confessions have been made properly and completely, and whether he has examined his conscience as he ought.

13. If the penitent is involved in some reserved case or is under a censure from which the confessor himself cannot absolve, the latter must delay absolution until he has obtained faculties from his superior.

14. Whenever the confessor perceives that the penitent (depending on the individual's capability) does not know the rudiments of Christian faith, he should briefly instruct him if time allows, explaining the articles of faith and other matters which must be known in order to be saved. In fine, he should reprove the penitent for his lack of knowledge, and admonish him to familiarize himself thoroughly with these things in the future.

15. The penitent says the "Confiteor," either in Latin or in the vernacular, or at least the following words: "I confess to almighty God and to you, father." Next he confesses his sins in detail, being aided whenever necessary by the priest. The latter is not to reprove the one confessing until the enumeration of sins is completed (see below), nor is he to interrupt with questions, unless this becomes necessary for fuller understanding. Accordingly he will instill confidence in the penitent, kindly encouraging him to acknowledge all sins honestly and in their entirety, undaunted by that false shame which hinders some, at the devil's prompting, from courageously confessing their sins.

16. If the penitent does not mention the number, species, and circumstances of sins which require such explanation, the priest shall prudently question him.

17. But he must be careful not to discourage anyone by curious or useless questions; let him especially avoid imprudent questioning of young boys or girls (or others) concerning matters with which they are unacquainted, lest they be scandalized and learn thereby to commit certain sins.

18. Only after he is finished hearing the confession does he weigh the gravity and number of the sins acknowledged by the penitent, and administer with fatherly understanding the rebuke and admonition that he considers necessary, in keeping with the individual's condition in life and the gravity of his sins. Moreover, he will attempt in moving words to inspire the penitent with contrition, induce him to amend his life, and suggest remedies against sin.

19. Finally, he shall impose a suitable and salutary satisfaction, as Wisdom and prudence will dictate, keeping in mind the state of the penitents and various considerations such as their sex, age, and disposition. But let him be careful not to impose too light a penance for grievous sins, and by such possible connivance become a party in another's sins. The confessor must bear in mind that satisfaction is not intended merely as a means for betterment and remedy for weakness, but also as a chastisement for past sins.

20. Therefore, he should strive as far as possible to enjoin as penances practices which are opposed to the sins confessed, for example, almsgiving in the case of the avaricious, fasting or other mortifications of the flesh for the dissolute, acts of humility for the proud, exercises of piety for the lax. In the case of persons who come to confession irregularly or very seldom, as well as such who fall back readily into sin, it will be most advantageous to counsel frequent confession, about once a month or on occasions of special feast days. Likewise he will advise them to communicate that often, if this is practicable.

21. A confessor must not enjoin a penance which would be remunerative to himself, neither may he exact nor accept anything at all from the penitents in return for his services.

22. He must not impose a public penance for sins that are secret, no matter what their enormity.

23. The priest must take great pains to decide in which instances absolution should be given, denied, or deferred, lest he absolve such as are indisposed for this benefit--persons, for example, who give no indication of contrition, who refuse to put an end to hatred and enmity, to make restitution when they are able, to give up an approximate occasion of sin, or in any other way refuse to forsake their sins and amend their life. To this class belong also persons who have given public scandal, unless they make public satisfaction and remove the scandal. Moreover, he cannot absolve any whose sins are reserved to higher authorities.

24. But if anyone who is in danger of death goes to confession, he must be absolved from all sins and censures, regardless of how they are reserved, for in this case every instance of reserved sin becomes void. Yet whenever possible he should first make satisfaction, if any is required of him. And if later he recovers, and there is any reason why he would normally have had to seek absolution from higher authority, he must have recourse to this authority as soon as possible, and be ready to do whatever is required.

25. If a sick person while he is confessing or even before he begins should happen to lose the power of speech, the priest should endeavor to ascertain the penitent's sins by means of nods and signs, in so far as he is able. And having ascertained them either in a general way or in detail, the party is to be absolved, whether he gave evidence directly or through another that he was desirous of confessing.

26. Furthermore, the priest should remember that one may not impose a heavy or onerous penance on the sick. At most he may simply indicate the type of penance which they could fulfill at an Opportune time, should they get well. In the meantime, the priest may enjoin a type of prayer or light satisfaction suitable to the condition of the sick person, and after the latter has accepted it he should be absolved, as the case requires.

THE COMMON FORM FOR ABSOLUTION

1. As a priest is about to absolve a penitent (after having enjoined a salutary penance on him and the latter accepting it) he begins by saying:

May almighty God have mercy on you, forgive you your sins, and lead you to everlasting life. R.: Amen.

2. Next he raises the right hand toward the penitent and says:

May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins. R.: Amen.

Form for Absolution

May our Lord Jesus Christ absolve you. And I by His authority release you from every bond of excommunication (suspension) and interdict, in so far as I am empowered and you have need. And now I absolve you from your sins; in the name of the Father, and of the Son, and of the Holy Spirit. R.: Amen.

3. If the penitent is a layman the word suspension is omitted. A bishop in absolving makes the threefold sign of the cross.

Prayer of Indulgence

May the passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary and the saints, and all the good you do and the suffering you endure, gain for you the remission of your sins, increase of grace, and the reward of everlasting life. R.: Amen.

4. For a good reason it suffices to say the form "May our Lord," etc., and the other prayers given above may be omitted.

5. In case of urgent necessity such as danger of death, the priest may use the short form:

I absolve you from all censures and from your sins; in the name of the Father, and of the Son, and of the Holy Spirit. R.: Amen.

RITE FOR ABSOLVING FROM EXCOMMUNICATION APART FROM SACRAMENTAL CONFESSION

1. If a priest is empowered by his superior to absolve from the sentence of excommunication and if the delegation prescribes a specified form, this form is to be observed in every instance. However, if the document of delegation states: "He is to absolve according to the usual form of the Church," then the form given below is to be observed.

2. In the first place the excommunicate should if possible make satisfaction beforehand for the offense for which he incurred excommunication. If this is not possible for the time being, he must give sufficient guarantee that he will make satisfaction at first opportunity; or if this is questionable, he must take an oath that he will do so.

3. Second, if the offense for which he incurred excommunication is a grievous one, an oath must be exacted from him that he will obey the Church's laws applicable to him in this matter, especially that he will not offend henceforth against the canon or decree, the violation of which was responsible for the excommunication.

4. Lastly, the following ceremony must be observed in absolving him:

The penitent kneels before the priest, and, if a male, his shoulders are uncovered down to his shirt. The priest, who is seated, lightly strikes the penitent with a rod or cord, reciting the following psalm:

Psalm 50: "Have mercy on me, O God," etc. (see Psalm 50).

5. The priest rises and with head uncovered says:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until):

P: And lead us not into temptation.

All: But deliver us from evil.

P: Lord, save your servant.

All: Who trusts in you, my God.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him (her).

P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that your servant who is bound by the sentence of excommunication may be released by your loving kindness; through Christ our Lord.

All: Amen.

6. Then he sits down, and with head covered says:

May our Lord Jesus Christ absolve you, and I by His authority and that of the Holy Father (or that of the Most Reverend Bishop, N., or of the respective superior), release you from the bond of excommunication incurred (or pronounced against you) because of...(the offense or reason is mentioned); and I restore you to communion and union with the faithful, as well as to the holy sacraments of the Church; in the name of the Father, and of the Son, and of the Holy Spirit. R.: Amen.

7. If the priest has had no specified form prescribed by his superior, nor is ordered to absolve according to the general and customary form of the Church, he is to observe, nevertheless, the ceremony and prayers given above, provided the offense was of a serious nature. But if the case is not especially serious, he may absolve with the following words:

"May our Lord Jesus Christ absolve you," etc., as given above.

8. In a sacramental confession the confessor who has the faculty to absolve an excommunicate does so, using the common form prescribed above in sacramental absolution.

GENERAL ABSOLUTION AND THE PAPAL BLESSING FOR RELIGIOUS

By Indult of the Holy See for Religious Orders and Their Affiliate Tertiaries

1. When giving the papal blessing with plenary indulgence at the hour of death, the usual form is followed, except that in the "Confiteor" the name of the Saint-Founder of the respective order is inserted.

2. When imparting the papal blessing, the usual form is followed This blessing can be used only twice a year and never on the same day nor in the same city or community on and in which the bishop imparts it.

3. In imparting the general absolution to any religious order or the papal blessing with plenary indulgence to secular tertiaries, the two following forms must be used:

I. General Absolution for every religious order which enjoys this privilege

The priest vested in surplice and purple stole says:

Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take vengeance on our sins.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that we and all your servants, bound by the fetters of sin, may be pardoned by your loving kindness.

We beg you, Lord, hear the plea of your suppliants, pardon the sins of your penitents, and kindly grant us your tender forgiveness along with your peace.

Show us, O Lord, your indescribable mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes that our transgressions rightly deserve; through Christ our Lord.

All: Amen.

After these prayers the Confiteor is said by the people or by one who represents them, inserting in its proper place the name of the Saint- Founder of the order. The priest then adds May almighty God, etc., May the almighty and merciful Lord, etc. In conclusion he says:

May our Lord Jesus Christ absolve you by the merits of His sacred passion and shower upon you His grace. And I--by His authority and that of the blessed apostles, Peter and Paul, and by the authority which the supreme pontiffs have granted to you and our Order and committed to me in this instance--release you from every bond of excommunication, suspension, and interdict you may have incurred, and I restore you to the unity and communion of the faithful and to the holy sacraments of the Church. Likewise, I absolve you, by the same authority, from every violation of vows, the rule, constitutions, admonitions, and orders of our superiors, from all penances which you have neglected or forgotten. And lastly I grant you remission and indulgence of all sins which by human frailty, ignorance, or malice you have committed against God and neighbor, and which you have already confessed; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

II. Papal Blessing With Plenary Indulgence for Secular Tertiaries and for all others who share with them or with religious of any order these same privileges and graces.

The priest vested in surplice and purple stole says:

Antiphon: Let my prayer, Lord, ascend to the throne of your majesty. Bend your ear to our entreaties. Spare, Lord, your people whom you redeemed by your precious blood, and be not angry with us forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Send them aid, Lord, from on high.

All: And from Sion protect them.

P: Let them find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over us.

All: And the son of iniquity be powerless to harm us.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that we and all your servants, bound by the fetters of sin, may be pardoned by your loving kindness.

We beg you, Lord, hear the plea of your suppliants, pardon the sins of your penitents, and kindly grant us your tender forgiveness along with your peace.

Show us, O Lord, your inexpressible mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes that our transgressions rightly deserve; through Christ our Lord.

All: Amen.

Next the Confiteor is said by the people, and then the priest continues:

May our Lord Jesus Christ, who gave blessed Peter the Apostle the power of binding and loosing, absolve you from every bond of sin and lead you to everlasting life.

All: Amen.

By the sacred passion and death of our Lord Jesus Christ, the prayers and merits of blessed Mary, ever a Virgin, the blessed apostles, Peter and Paul, our blessed father, N., and all the saints, and by the authority granted to me by the holy pontiffs, I impart to you a plenary indulgence for all your sins; in the name of the Father, and of the Son,

and of the Holy Spirit.

All: Amen.

If the indulgence is imparted immediately after the absolution of the sacrament of penance, the priest begins at the words May our Lord Jesus Christ, who gave blessed Peter, etc., continuing to the end.

If circumstances prevent the use of the complete form given above the priest may omit all else and simply say the following:

By the authority granted me by the supreme pontiffs, I impart to you a plenary indulgence for all your sins; in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

All: Amen.

RITE FOR ABSOLVING FROM SUSPENSION OR INTERDICT APART FROM SACRAMENTAL CONFESSION AND OF DISPENSING FROM IRREGULARITY

1. If the faculty of absolving anyone from suspension or interdict has been granted to a priest, but the delegation does not prescribe a specified form, then the following form may be used:

Penitent: "I confess to almighty God," etc.

Priest: "May almighty God," etc. "May the almighty and merciful Lord," etc.

By the authority granted me by N., I release you from the bond of suspension (or interdict) which you have incurred (or which you are declared to have incurred) for such and such an act (or such and such a reason); in the name of the Father, and of the Son, and of the Holy Spirit. R.: Amen.

2. But if the confessor has been granted the power of dispensing from the irregularity either in the sacramental forum or outside of it, in that case, after he has pronounced the absolution from sins, he adds what follows:

And by the same authority I release you from the irregularity (irregularities, if more than one) you have incurred for such and such an act (or such and such reasons, mentioning them); and I reinstate you and restore you to the exercise of your orders and your offices; in the name of the Father, and of the Son, and of the Holy Spirit. R.: Amen.

3. If the person is not in orders, he says:

I reinstate you to the candidacy for all orders, or to other offices as the mandate directs.

4. If it is necessary to restore a title of benefice and to regularize any emoluments gained unlawfully therefrom, he adds:

And I restore to you the title (s) of benefice (s) and regularize any emoluments gained unlawfully therefrom; in the name of the Father, and of the Son, and of the Holy Spirit. R.: Amen.

5. Let the priest be careful not to exceed in any way the limits of the faculty granted him.

THE SACRAMENT OF THE ANOINTING OF THE SICK

INTRODUCTION

The Church presupposes ideal circumstances, or at least normal ones, as witnessed by the Roman Ritual, for carrying out her many prescriptions with dignity, edification, and effectiveness. Take, for example, the rubrics

for processions, for the burial service, for communion brought to the sick, and for the sacrament of anointing of the sick. Yet how often her wishes in these matters are interfered with by enfeebled faith, by adverse conditions of weather, by an urge to rush through everything, or by inadequacies as to place, appurtenances, and participants. This is especially true in the case of conferring the sacrament of Christian consolation to the sick or dying. How often in our day, when negligence or violence or accidents or sudden seizure with fatal illness are by no means the exception, it is impossible to give this sacrament at all, or it is administered only in greatest haste, with curtailment of all but the essential anointing, thereby losing for the recipient as well as the bystanders so much of its signification as the Christ-mystery which heals, soothes, strengthens, purifies, consecrates, and ushers the Christian's soul into the joys of everlasting beatitude.

Last anointing is the sacrament of Christian consolation, through which a member of Christ is made ready to share mystically by his suffering and bodily death in the suffering and sacrificial death of the head of the human race. It is the sacrament of consolation for the subject directly concerned as well as for his brethren in the faith. The note of consolation is so marked a feature that any illness which could prove fatal calls for its administration, long before the death rattle announces that the end is at hand. As the rubric below directs: "It must be received if possible while the sick person is still conscious and rational, so that the recipient himself, in order to receive the sacrament more fruitfully, may assist with faith and devout intention while he is being anointed with the holy oil." Hence it is utterly reprehensible to delay this sacred anointing until the last agony has begun. Rather than delay until the final moments of illness, the rubrics provide that, should there be any doubt about the illness being critical, the sacrament may be administered conditionally. Better too early than too late! Moreover, the last sacraments are three. Penance may, and the holy Eucharist should ordinarily accompany the anointing. And instead of the sorry and unbecoming spectacle of the priest racing with death to the bedside of the sick, the Church prescribes a devout and dignified procession from church to home, with the minister assisted by clergy and acolytes and accompanied by devout layfolk, all of whom are to assist in imparting the consoling mysteries to the one afflicted on his bed of pain, and by their prayerful attendance give comfort and encouragement to him in the loneliness of suffering or of the final combat.

On the other hand, the Church feels that it is hardly too late, unless rigor mortis has set in, to come with her saving compassion to a stricken child of hers, even when all hope is abandoned by human reckoning. For if the dying person is no longer conscious or rational, her last sacrament is endowed by Christ with so much power that it does extraordinarily what sacramental absolution does normally, cleansing the soul even of grievous sin, provided the subject has remained habitually attrite. Suarez does not hesitate to maintain that this sacrament administered to a dying person deprived of his senses is a means of salvation by far more secure than even sacramental absolution. Or if the subject to all appearances is dead, but there can be, nevertheless, some slight doubt, the rubrics direct that he be anointed conditionally. In the discipline regarding anointing of the sick every advantage is given to the afflicted Christian, for in her sacramental mysteries the Church is always conscious of herself in the role of a solicitous mother, and of Christ as the hound of heaven, watching over us from the cradle and pursuing us to the grave.

It is necessary, then, for priests and all the people of God to recapture the consoling meaning and purpose of the final sacrament of Christian life, to view it as Christ intended and as the Church has traditionally understood it. Although it may have about it a certain ring of finality, it is not exactly a last resort when everything else fails; it is not a substitute for any other sacrament, but it has a purpose all its own and a mystery all its own. It is not a substitute for the sacrament of penance; rather it is a complement of penance, for it accomplishes what penance leaves undone. Penance heals us of our sins, but not infrequently the scars of sin remain. Whereas anointing of the sick, if it proves to be the very last anointing, wipes away all scars or remains of sin, and heals the soul so perfectly that St. Thomas can conceive of it as an immediate anointing for glory, a carte blanche admittance to the beatific vision.[1]

This sacrament can be regarded as a complement both of baptism and confirmation. In relation to the former it is a gratuitous restoration to the innocence of Christian rebirth. In relation to the latter it strengthens the member of Christ for the final and decisive battle against the infernal powers. For as the Council of Trent declares: "Extreme unction was regarded by the Fathers as being the finishing process not of penance alone but also of the whole Christian life."[2] The coming of the Lord is anticipated for the benefit of the one departing this life. In this coming the Son of God appears as judge, it is true; however, in virtue of the sacrament He comes above all as the Redeemer full of mercy, "Who shall wipe away all tears from their eyes,

and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.... 'See, I make all things new.'"[3] Anointed and consecrated with the holy oil of the sick, the subject can approach the divine judgment seat confident that his personal merits and demerits are swallowed up in the infinite satisfaction which the Savior has sacramentally communicated to him.

Thus far the emphasis has been mainly on one aspect of this sacrament, namely, the aspect stressed by theologians like St. Thomas and St. Bonaventure, who consider as its primary effect procuring for a departing soul such perfect condition that it can wing its way into the arms of its Maker immediately on shaking off the shackles of earthly existence. But theologians today are saying that this is altogether a too one-sided view. Basing their argument on the words of St. James, as well as on the prayers and actions that constitute the sacramental rite, not only its present forms but also those found in the ancient sacramentaries, they say that a better balance is necessary when speaking of the purpose and effects of the sacrament of anointing. In their view the sacrament is not primarily or exclusively a preparation for death. Nor is it exactly the last time Christ comes to man in a sacrament, for Viaticum is ideally the last sacramental encounter with Christ. Rather it is to be seen as the sacrament in which Christ comes to the Christian who is in suffering and in pain from serious illness or from a serious accident, to heal, soothe, strengthen, and purify. He comes to the sick person to extend to him His personal love and care, that compassion, that out-pouring through His sacred humanity of the divine power "which went forth from Him."

In the Church today, by this sacramental action, are renewed to the eyes of faith such scenes as the evangelist describes "Wherever He went, into village or hamlet or town, they laid the sick in the market places, and entreated Him to let them touch but the tassel of His cloak; and as many as touched Him were saved."[4] Sacred Scripture sees sin and sickness as intimately related, as two aspects of a fundamental disorder in man. Therefore, God's saving action includes the deliverance of man not from sin alone nor from sickness alone, but from both. A rather strange attitude to bodily suffering is found in some works on the spiritual life, where it is supposed that the Christian is bound to regard suffering as primarily a real benefit and to accept it as a pure blessing. The truth of the matter is that suffering, whether of mind or body, is at once a trial and a call. Suffering and illness came into the world not from God but from sin. And bodily suffering can by its unnerving property engender in man not necessarily heroic virtue but also blasphemy and despair. So we find in the Gospel that our Lord was oftentimes the enemy of sickness and combatted it in one and the same action of eradicating sin from the human heart and sickness from the body and mind. Consequently, it is a duty for the Christian to strive for and to pray for bodily and spiritual health, as the Church's official prayers make plain. And the sacraments were instituted precisely for the purpose of sanctifying the soul through the body.

In a collection of liturgical prayers called the "Sacramentary of Serapion" (ca. A.D. 350), a prayer used in the blessing of oil of the sick calls on God to endow the oil with power of healing, so that it may wipe out every weakness and infirmity, and act as a remedy against every devil and expel every unclean spirit; that it may eradicate fever and chill and weakness; that it may be a good grace for the remission of sins, a remedy for life and salvation; that it may bring health and integrity of soul and body and spirit; that it may impart perfect well-being." That Christ, with His deep understanding of human nature, should institute a sacrament for the sick which alleviates body and soul at a single stroke ought not to cause wonderment. In this sacrament, then, as the anointing with soothing oil signifies, we may see Christ coming to the sick person to soothe, to comfort, to console by His presence, and to fully cure him if He so sees fit. We speak of the sacraments as encounters with Christ. We leave it to our blessed Lord to determine whether the encounter in the instance of this sacrament will result in health for the body as well as for the soul. Even if the sacrament does not bring a complete bodily cure--and in the opinion of doctors and nurses this happens more often than people think--it brings an interior peace and purity. It gives the sick person courage, helping him to a trusting self-surrender into the hands of a compassionate Savior.

--Translator
ENDNOTES

1. "S. Theol.," q. XXIX, a. 1, p. 2.

2. Denziger, Sess. XIV, "Doctrina de sacramento extremae unctionis".

3. Apoc. 2.4-5.

4. Mk 6.56.

ANOINTING OF THE SICK

GENERAL RULES FOR ADMINISTERING THE ANOINTING OF THE SICK

1. The sacrament of anointing of the sick was instituted by Christ our Lord as a heavenly remedy, not only for the soul but likewise for the body's well-being. Although it is not per se required for salvation by necessity of means, nevertheless, no one may neglect to receive it, and it must be given with all care and zeal in cases of critical illness. In fact, it must be received if possible while the sick person is still conscious and rational, so that the recipient himself, in order to receive the sacrament more fruitfully, may assist with faith and devout intention while he is being anointed with the holy oil.

2. According to the general practice of the Church, this above all must be observed--if there is time and the condition of the sick person permits, the sacraments of penance and holy Eucharist are to be administered to him before he is anointed.

3. The pastor must provide that the holy oil of the sick be reserved in church in a silver or pewter vessel, guarded under lock and key in an ambry which is neat and suitably ornamented. This oil, consecrated by the bishop on Maundy Thursday, must be renewed each year, and the old oil burned. Nor may one use the old oil unless some necessity warrants. If the consecrated oil does not suffice, then other non- consecrated olive oil is added, but in lesser quantity than the consecrated each time this happens.

4. A pastor must obtain the holy oil from his own Ordinary. He may not keep it in the rectory, save by reason of necessity or some other reasonable cause and with sanction of the Ordinary.

5. The oil can be reserved either in its fluid state or absorbed in cotton or similar material. Yet to avoid spilling it while carrying it on a sick call, it is more practical to reserve it in the latter way.

6. This sacrament can be administered validly by any priest and by a priest only. The ordinary minister is the pastor of the place where the sick person is confined. However, in an emergency or with permission of the pastor or also of the Ordinary (which permission can be reasonably presumed), any priest available can administer this sacrament.

7. The ordinary minister is in justice bound to administer this sacrament personally or by his substitute, and in a case of necessity every priest is bound out of charity to do so.

8. Anointing of the sick can be given only to one of the faithful--one who has attained the age of reason and who is in danger of death by reason of illness or old age. The sacrament may not be given more than once during the same illness, unless after receiving the sacrament, the sick person has recovered from the danger and then has a critical relapse.

9. If there is a doubt as to whether the sick person has attained the age of discretion, or is really in danger of death, or is already dead this sacrament must be administered conditionally.

10. The sacrament is not to be conferred on the impenitent who obstinately persevere in manifest mortal sin. Yet if there is a doubt about this, it may be administered conditionally.

11. Nonetheless, it must be administered absolutely to the sick who while they were rational did request it at least implicitly, or to all appearances would have requested it, yet afterward lose consciousness or their rational faculties.

12. If one is at the point of death and there is danger of his expiring before the anointings can be performed, he should be anointed at once, the minister beginning at the place: "By this holy anointing," etc., as given below. Later, if he is still alive, the prayers which were omitted should be said.

13. If there is doubt whether the person is still alive, the anointing takes place with the conditional form: "If you are still alive, by this holy anointing," etc., see below.

14. Should it happen that a sick person, after making a confession of his sins, is approaching the end, then the same priest who brings Viaticum can also carry with him the oil of the sick. Yet if another priest or a deacon is available, the holy oil should be carried by him. Vested in surplice and carrying the holy oil concealed, he accompanies the priest who bears the holy Viaticum. And after the sick person has received Viaticum he is anointed by the priest.

15. Five parts of the body chiefly must be anointed, the ones with which man is endowed by nature as the organs of sensation, namely, eyes, ears, nose, mouth, and hands. Yet the feet likewise are to be anointed, although this anointing may be omitted for any good reason. The anointings, except for some serious cause, must be made directly by the hand of the minister and not applied with some instrument.

16. Whereas the hands of the laity must be anointed on the palms, a priest's hands are anointed on the back.

17. At the anointing of the eyes, ears, and the other organs which are double, the priest must take care lest, while anointing one of these parts, he should happen to complete the form of the sacrament before he has anointed both organs.

18. If a person is lacking one of these bodily members, the part nearest it is to be anointed, with the use of the same form.

19. The form of this sacrament used by the Church of Rome is the solemn deprecatory form which the priest uses at each anointing, saying: "By this holy anointing and by His most tender mercy may the Lord forgive you all the evil you have done through the power of sight or hearing," etc. R: Amen.

20. In an emergency an anointing of only one of the senses suffices, or the forehead only may be anointed, the minister using the shorter form: "By this holy anointing may the Lord forgive you all the evil you have done." R: Amen. But the obligation of supplying all anointings remains (see no. 12) when the danger later ceases.

21. Whenever this sacrament is administered to several sick persons at the same time, the priest presents the crucifix to each one to be kissed, recites once all prayers that precede the anointings, anoints each individually with the respective forms, and then says only once all the prayers that follow the anointings.

The following additional directives are given in the new "Instruction" of September 26, 1964:

no. 68. When anointing of the sick and Viaticum are administered at the same time, unless a continuous rite is already found in a particular Ritual, the rite is to be arranged as follows: after the sprinkling with holy water and the entrance prayers given in the rite of anointing (see Rite for Anointing of the Sick), the priest hears the confession of the sick person, if necessary, then administers the anointing (see Invocation of the Trinity and

Anointings), and then gives Viaticum (see Rite for Communion for the Sick), omitting the sprinkling with its formulas and the Confiteor and absolution.

If, however, the apostolic blessing with plenary indulgence at the hour of death is to be imparted on the same occasion, it takes place immediately before the anointing, omitting the sprinkling with its formulas and the Confiteor and absolution (see Rite of the Apostolic Blessing with the Plenary Indulgence at the Hour of Death).

RITE FOR ANOINTING OF THE SICK

{The Constitution on the Sacred Liturgy says that, "in addition to the separate rites for anointing of the sick and for Viaticum a continuous rite will be prepared according to which the sick person is anointed after he has made his confession and before he receives Viaticum." And now--just before we go to press--the new "Instruction" of September 26, 1964, gives the rules for a continuous rite (see Rules for Administering Anointing of the Sick). Then at his discretion and depending on circumstances he may add prayers from the part dealing with the care of the sick, the apostolic blessing in the hour of death, and prayers for the dying. Although rubric no. 1 below does not require them, certainly it is proper to include among the appurtenances on the table a crucifix, two lighted candles, etc.}

1. As he is about to confer the sacrament of anointing of the sick the priest should see to it, if at all possible, that the following preparations are made. There should be in the sick-room a table covered with a white cloth; and on it a container with cotton or similar material made into six separate pellets for wiping the parts anointed, a small piece Of bread for cleansing the priest's fingers, and a bowl for washing his hands; a wax candle to be ignited later to give light to the priest as he performs the anointings In fine, it shall be his concern that everything is as clean and orderly as possible for the administration of this sacrament.

2. Then the clerics or servers are summoned, or at least one cleric to carry the cross (one without a staff, not the processional cross), holy water and aspersory, and the Ritual. The priest himself reverently takes the vessel containing the oil of the sick (encased in a silk cover of purple color), and bears it carefully so that it will not spill. If the journey is long or is to be made on horseback (sic!), or if there is any danger whatever of spilling the holy oil, the vessel enclosed in the sack or burse as already stated should be suspended from the neck so that it can be carried more easily and securely. No bells are rung in the course of the journey.

Introductory Prayers

The three introductory prayers that follow are very much the same as those ordinarily used for a priest's visit to the home of a sick person. They are preceded by the peace-greeting, the sacramental of sprinkling with holy water, which commonly is a reminder of baptism and an occasion for renewing the baptismal promises, confession if the person wishes to confess, and a little sermon in which the priest offers some consoling thoughts along with a summary of the nature and effects of the sacrament of the sick (see the introduction). If time permits the priest may choose to read one of the psalms and one or the other gospel passages taken from the rite of visitation and care of the sick.

3. Arriving at the place where the sick person is confined, the priest on entering the room says:

P: God's peace be in this home.

All: And in all who live here.

4. The priest places the holy oil on the table, and then vests in surplice and stole. Next he presents a crucifix to be devoutly kissed by the sick person. After that he sprinkles holy water in the form of a cross on the patient, the room, and the bystanders, saying:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. Have mercy on me, God, in your great kindness. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

If the patient wishes to go to confession, he hears his confession and absolves him. Then he speaks words of consolation to him and if time permits briefly explains the power and efficacy of this sacrament. When advisable he adds words of encouragement and directs the patient's thoughts to hope of everlasting life.

5. Next he says:

P: Our help is in the name of the Lord. All: Who made heaven and earth. P: The Lord be with you. All: May He also be with you.

The plural form used in the next prayer is by no means the majestic plural but a relic of the days when a number of priests assisted. Now it can refer to those who assist the priest.

Let us pray.

Lord Jesus Christ, as we, in all humility, enter this home, let there enter with us abiding happiness and God's choicest blessings. Let serene joy pervade this home and charity abound here and health never fail. Let no evil spirits approach this place but drive them far away. Let your angels of peace take over and put down all wicked strife. Teach us, O Lord, to recognize the grandeur of your holy name. Sanctify our humble visit and bless ✠what we are about to do; you who are holy, you who are kind, you who abide with the Father and the Holy Spirit forever and ever.

All: Amen.

Let us pray and beseech our Lord Jesus Christ to bless this dwelling more and more and all who live in it. May He give them an able guardian angel. May He prompt them to serve Him and to ponder the wonders of His law. May He ward off all diabolical powers from them, deliver them from all fear and anxiety, and keep them in good health in this dwelling; He who lives and reigns with the Father and the Holy Spirit, forever and ever.

All: Amen.
Let us pray.

Hear us, holy Lord Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who live in this home, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

6. If time does not permit, all or part of the foregoing prayers may be omitted. Next comes as usual the general confession of sins (Confiteor), after which the priest says:

May almighty God have mercy on you, forgive you your sins, and lead you to everlasting life.

All: Amen.

P: May the almighty and merciful Lord grant you pardon, absolution, ✠and remission of your sins.

All: Amen.

Invocation of the Trinity and Anointings

Rubric no. 7 directs the bystanders to recite the penitential psalms and Litany of the Saints while the priest is performing the anointings. This was well advised in former days when the prayers and forms were said in Latin. In our present practice it is surely preferable to have the people listen to the stately official prayers and make the responses as indicated.

7. Before the priest begins to anoint the sick person he invites all present to pray for him. And if circumstances are favorable and those present are able to do so they should recite the seven penitential psalms and Litany of the Saints or other prayers while the priest administers the sacrament. First the priest extends his right hand over the head of the sick person, saying:

In the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit; may any power the devil has over you be destroyed by the laying-on of our hands and by calling on the glorious and blessed Virgin Mary, Mother of God, her illustrious spouse, St. Joseph, and all holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints.

All: Amen.

8. Next he dips his thumb in the holy oil, and anoints the sick person in the form of a cross on all bodily members indicated below, pronouncing in each instance the respective form as follows:*

* In the case of bodily members which are double, the right organ is anointed at the place indicated in the form by the +, and the left organ before the remaining words are completed.--Trans.

Anointing the Eyes (on the eyelids)

By this holy anointing ✠and by His most tender mercy may the Lord forgive you all the evil you have done through the power of sight.

All: Amen.

9. After every anointing the assistant, provided he is in holy orders, otherwise the priest himself, wipes the part anointed with a fresh pellet of cotton or similar material. These pellets are deposited in a clean receptacle and later taken to church where they are burned and the ashes thrown into the sacrarium.

Anointing the Ears (on the lobes)

By this holy anointing ✠and by His most tender mercy may the Lord forgive you all the evil you have done through the power of hearing.

All: Amen.

Anointing the Nose (on each nostril)

By this holy anointing ✠and by His most tender mercy may the Lord forgive you all the evil you have done through the sense of smell.

All: Amen.

Anointing the Mouth (on closed lips)

By this holy anointing ✠ and by His most tender mercy may the Lord forgive you all the evil you have done through the sense of taste and the power of speech.

All: Amen.

Anointing the Hands (on the palms)

By this holy anointing ✠ and by His most tender mercy may the Lord forgive you all the evil you have done through the sense of touch.

All: Amen.

10. Note as said above that priests are anointed on the back of the hands, not on the palms.

Anointing the Feet (either on the instep or sole)

By this holy anointing ✠ and by His most tender mercy may the Lord forgive you all the evil you have done through the ability to walk.

All: Amen.

11. The anointing of feet, as has been said, may be omitted for any good reason.

12. When the priest has finished the anointings he rubs his thumb with particles of bread, then washes his hands and wipes them with a towel. The water used for this purpose together with the bread is later thrown into the sacrarium, or for lack of such, into another decent receptacle. Afterward the priest says:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation. All: But deliver us from evil.

P: Save your servant.

All: Who trusts in you, my God.

P: Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him (her).

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, who spoke through your apostle James, "Is anyone of you sick? He should call in the priests of the Church, and have them pray over him, while they anoint him with oil in the name of the Lord. That prayer, said with faith, will save the sick person, and the Lord will restore him to health. If he has committed sins, they will be forgiven him." We beg you, our Redeemer, to cure by the grace of the Holy Spirit this sick man's (woman's) infirmity. Heal his (her) wounds, and forgive his (her) sins. Rid him (her) of all pain of body and mind. Restore him (her), in your mercy, to full health of body and soul, so that having recovered by your goodness, he (she) may take up his (her) former duties. We ask this of you who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.
Let us pray.

We entreat you, Lord, to look with favor on your servant, N., who is weak and failing, and refresh the life you have created. Chastened by suffering, may he (she) know that he (she) has been saved by your healing; through Christ our Lord.

All: Amen.
Let us pray.

Holy Lord, almighty Father, everlasting God, in pouring out the grace of your blessing on the bodies of the sick, you show your loving care for your creatures. And so now as we call on your holy name, come and free your servant from his (her) illness and restore him (her) to health; reach out your hand and raise him (her) up; strengthen him (her) by your might; protect him (her) by your power; and give him (her) back in all desired well-being to your holy Church; through Christ our Lord.

All: Amen.

13. Lastly, if the patient's condition allows, the priest may add a few well-chosen words, inspiring him to resist the temptations of the devil, and if death comes to expire peacefully in the Lord.

14. He should leave some holy water for the use of the sick person and also a crucifix, unless he has one, so that he may often gaze on it and devoutly kiss it and embrace it.

15. He should likewise instruct the family or the nurse to notify the pastor immediately if the sick person gets worse or approaches the last agony, so that the priest may be present to assist the dying and commend his soul to God. But if death is imminent the priest should say the prayers for the commendation of a departing soul before he leaves the house.

16. All that pertains to the care and visitation of the sick, the prayers for the dying, the commendation of a departing soul, and the burial rites are found below in their proper place.

VISIT AND CARE OF THE SICK

1. A pastor must remember above all that the care of the sick is one of the most important duties of his ministry. Immediately upon learning that one of his parishioners is ill, without waiting to be summoned, he ought to visit him of his own accord; and this not only once but frequently throughout the duration of the

illness. Moreover, he should request his parishioners to inform him when one of them takes ill, especially if the case is serious.

2. It will be helpful, particularly if the parish is a large one, to have a list of the sick, so that he can keep posted on their condition and readily keep them in mind, in order to be of proper assistance to them.

3. If the pastor himself is legitimately prevented at times from visiting his sick parishioners, for instance if they are numerous, he will arrange to have other priests perform this ministry in his stead, provided he has such assistants in the parish; at least this could be done by some of the devout laity, persons filled with a spirit of Christian charity.

4. When he visits the sick his demeanor should be sincere and dignified, as becoming a priest of the Lord, so that he will edify by word and example, not the sick alone, but the relatives and others as well.

5. Let him give special attention to those that are destitute, who require the charity and help of a kind and providing shepherd. If he is unable to provide such needs for them out of his own resources, let him turn for alms to his fellow men, either to some charitable organization or society, if there is such in the community, or to private sources.

6. But more than anything else, he should undertake the spiritual ministration of the sick, giving all diligence to it, so that he may direct them along the way of eternal salvation, and protect them with weapons of the spirit against the onslaughts of the evil one.

7. Let him be so well prepared when he makes a sick call, that he will always be enabled to speak to the person in convincing terms, using especially examples from the lives of the saints, a practice which proves most beneficial. Moreover, he will admonish the sick to place all confidence in God, to repent of sin, to implore the divine mercy, to bear patiently the pains of illness, believing them to be a fatherly visitation from God and conducive to salvation, a means for reforming his life.

8. Then he ought with becoming prudence and charity to induce the sick person to go to confession, and hear his confession, even if it is the latter's wish to make a general confession.

9. Besides, the priest should manifest real concern that nothing be used or prescribed as a bodily remedy to the sick which would be detrimental to spiritual well-being.

10. Whenever the condition of the sick person becomes critical, the pastor should warn him not to be deceived in any way, whether by the devil's wiles, or by the insincere assurances of the physician or false encouragement of relatives and friends, so as to delay the timely concern for his soul's welfare. On the contrary, he should be urged to receive with due speed and devotion the holy sacraments, while his mind is still sound and his senses intact, casting aside that false and pernicious procrastination which has already brought many to everlasting punishment and daily continues to do so through the illusions of the devil.

11. Should it happen that one who is sick cannot be induced to confess his sins, neither through the encouragement and admonition of the clergy nor the advice of relatives and friends, still there is no reason for total despair. But as long as he remains alive, various effectual exhortations should be repeated to him, both by priests and other pious folk, pointing out for his reflection the perils to his eternal salvation and the horrors of everlasting death, but stressing at the same time the unfathomable mercy of God, who invites him to repentance and who is ever ready to forgive. Likewise, both private and public prayer should be resorted to, in order to implore divine grace for the salvation of this pitiable individual.

12. Moreover, the priest shall be on the lookout for any particular temptations or false attitudes that might beset the sick person, and wisely counteract them with suitable remedies as the case requires.

13. He should see to it that there are placed within sight of the patient a crucifix, an image of the blessed Virgin Mary, and that of a saint for whom he has a special devotion. Then too there should be at hand a vessel with holy water to be used for frequent sprinklings of the sick person.

14. And let the priest recite for him, as his condition allows, some short prayers and pious affections, particularly verses of the psalms, or the Lord's Prayer, the Hail Mary, the Creed. Or the priest may give a meditation on our Lord's passion, or he may dwell on the sufferings of the martyrs and the example of the saints, or the joys of eternal blessedness. This, however, should be done discreetly and only if opportune, so as to prove consoling and not aggravating to the person.

15. He should console the sick person by assuring him of a remembrance in Mass and in his other prayers, mentioning that others will do likewise, and then really fulfill the promise.

16. If the illness is serious and even critical, the priest should advise the patient while he is still fully rational to put all his affairs in good order and to make a will. Should it happen that he has in his possession anything that belongs to another, he should be induced to restore it. And for the good of his soul he ought to be persuaded to bequeath some part of his substance for charitable purposes; yet in suggesting this the priest should guard against any indication of self-seeking.

17. Lastly the priest should admonish him that if he recovers he ought before all else to betake himself to church, there to give thanks to God for being restored in health and to receive holy communion. As a final word let him be exhorted to lead a better life in the future.

18. The priest is at liberty to say or to omit the following prayers, either in whole or in part, depending on the time at disposal or on the condition of the patient.

19. On entering the sick-room the priest says first:

P: God's peace be in this home.

All: And in all who live here.

20. Next he sprinkles with holy water the sick person, the bed, and the room, saying:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. Have mercy on me, God, in your great kindness. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Then he exercises his ministry toward the sick, according to the directions given above. Having done so, or before he departs, he may pray one of the first four of the penitential psalms (p 323) or psalm 90 (p. 227), adding in conclusion "Glory be to the Father," etc. Then he continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servant.

All: Who trusts in you, my God.

P: Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him her).

P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: May the Lord console him (her).

All: On his (her) bed of suffering.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that we and this servant of yours, who are bound by the fetters of sin, may be pardoned by your loving kindness.

God, the divine healer of human infirmity, come in power to this servant of yours in his (her) affliction, so that aided by your tender mercy he (she) may be restored in perfect health to your Church.

We entreat you, Lord God, grant this servant of yours the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free him (her) from present sorrow and give him (her) everlasting joy; through Christ our Lord.

All: Amen.

P: May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

He then sprinkles him (her) with holy water.

21. At this time the priest is at liberty to add any of the following psalms, readings from the Gospel, and other prayers, depending on circumstances as well as the devout wishes of the sick person: for example, psalm 6, the first of the penitential psalms, or any of the parts given below.

P: The Lord be with you.

All: May He also be with you.

P: A lesson from the holy Gospel according to St. Matthew.

All: Glory be to you, O Lord.

22. As the priest announces the lesson from the holy Gospel he signs himself on the brow, mouth, and breast in the usual way; and he traces the sign on the sick person in the same way if the person is a man and is unable to do so himself.

23. If the person is a woman she should if possible make the prescribed signs of the cross on herself in the afore-mentioned places while the priest is signing himself. If she is unable to do so another woman should do it for her. And this also applies in the other readings from the Gospel.

Matthew 8.5-13

At that time when He returned to Capharnaum, a centurion approached and appealed to Him in the following words: "Sir, my slave lies sick at home; he is paralyzed and suffers frightfully." Jesus said to him: "Am I to come and cure him?" By way of answer the centurion said: "Sir, I am not fit to have you come under my roof. No, only utter a word, and my slave will be cured. It is the same with me: I am only an inferior officer, but have soldiers under me, and when I say to one, 'March,' he does it." On hearing this, Jesus was struck with admiration, and said to the accompanying crowd: "I tell you frankly, I have never found such lively faith anywhere in Israel! I tell you, crowds of people will arrive from east and west and, in the company of Abraham, Isaac, and Jacob, will recline at table in the kingdom of heaven, when, at the same time, the born citizens of the realm will be hurled into the outer darkness. There it is that weeping and gnashing of teeth will really be heard." Jesus then said to the centurion: "You may go. In answer to your faith, your wish shall be granted." The slave was cured that same hour.

Let us pray.

Almighty eternal God, everlasting salvation to those who believe in you; graciously hear us on behalf of your sick servant, N., for whom we beg your merciful aid, so that having recovered from his (her) illness he (she) may give thanks to you in your Church; through Christ our Lord.

All: Amen.
Psalm 15

P: Keep me, O God, for in you I take refuge; * I say to the Lord, "My Lord are you. Apart from you I have no good."

All: How wonderfully has He made me cherish * the holy ones who are in His land!

P: They multiply their sorrows * who court other gods.

All: Blood libations to them I will not pour out, * nor will I take their names upon my lips.

P: O Lord, my allotted portion and my cup, * it is you who hold fast my lot.

All: For me the measuring lines have fallen on pleasant sites; * fair to me indeed is my inheritance.

P: I bless the Lord who counsels me; * even in the night my heart exhorts me.

All: I set the Lord ever before me; * with Him at my right hand I shall not be disturbed.

P: Therefore my heart is glad and my soul rejoicing, * my body, too, abides in confidence;

All: Because you will not abandon my soul to the nether world, * nor will you suffer your faithful one to undergo corruption.

P: You will show me the path to life, fullness of joys in your presence, * the delights at your right hand forever.

All: Glory be to the Father.

P: As it was in the beginning.

P: The Lord be with you.

All: May he also be with you.

P: A lesson from the holy Gospel according to St. Mark.

All: Glory be to you, O Lord.

Mark 16.14-18

At that time He appeared directly to the Eleven as they were reclining at table, and reproved them for their unbelief and hardness of heart, because they had not believed those who had seen Him risen from the dead. He also said to them: "Go into the whole world and preach the gospel to all creation. He that believes and is baptized will be saved; he that does not believe will be condemned. And in the way of proofs of their claims, the following will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; they will take up serpents in their hands, and if they drink something deadly, it will not hurt them; they will lay their hands on the sick, and these will recover."

Let us pray.

God of the heavenly powers, who at a word of command can banish all weakness and infirmity from the human body, may it please you to bend down in pity on N., your servant, so that freed from illness, restored to strength, and fully recovered he (she) may offer praise to your holy name; through Christ our Lord.

All: Amen.
Psalm 19

P: The Lord answer you in time of distress; * the name of the God of Jacob defend you!

All: May He send you help from the sanctuary, * from Sion may He sustain you.

P: May He remember all your offerings * and graciously accept your holocaust.

All: May He grant you what is in your heart * and fulfill your every plan.

P: May we shout for joy at your victory and raise the standards in the name of our God. * The Lord grant all your requests!

All: Now I know that the Lord has given victory to His anointed, * that He has answered him from His holy heaven with the strength of His victorious right hand.

P: Some are strong in chariots; some, in horses; * but we are strong in the name of the Lord, our God.

All: Though they bow down and fall, * yet we stand erect and firm.

P: O Lord, grant victory to the king, * and answer us when we call upon you.

All: Glory be to the Father.

P: As it was in the beginning.

P: The Lord be with you.

All: May He also be with you.

P: A lesson from the holy Gospel according to St. Luke:

All: Glory be to you, O Lord.

Luke 4.38-40

After leaving the synagogue, He entered Simon's house. Simon's mother- in-law happened to be suffering from an acute attack of fever, and they appealed to Him in her behalf. So He stood over her and sternly rebuked the fever; and it left her. She rose immediately and waited on them. When the sun went down, everybody interested in persons suffering from various diseases brought them to Him. He laid His hands on each one of them and cured them.

Let us pray.

Holy Lord, almighty Father, everlasting God, who by your gracious outpouring of power can impart strength to the fragile human condition, so that body and mind are made whole by your kind healing; may it please you to be so disposed to this servant of yours, that freed from all distress of bodily suffering he (she) may know once more the blessing of perfect well-being; through Christ our Lord.

All: Amen.
Psalm 85

P: Incline your ear, Lord; answer me, * for I am afflicted and poor.

All: Keep my life, for I am devoted to you; * save your servant who trusts in you.

P: You are my God; have pity on me, Lord, * for to you I call all the day.

All: Gladden the soul of your servant, * for to you, Lord, I lift up my soul;

P: For you, Lord, are good and forgiving, * abounding in kindness to all who call upon you.

All: Hearken, Lord, to my prayer * and attend to the sound of my pleading.

P: In the day of my distress I call upon you, * for you will answer me.

All: There is none like you among the gods, O Lord, * and there are no works like yours.

P: All the nations you have made shall come and worship you, Lord, * and glorify your name.

All: For you are great, and you do wondrous deeds; * you alone are God.

P: Teach me, Lord, your way that I may walk in your truth; * direct my heart that it may fear your name.

All: I will give thanks to you, O Lord my God, with all my heart, * and I will glorify your name forever.

P: Great has been your kindness toward me; * you have rescued me from the depths of the nether world.

All: God, the haughty have risen up against me, and the company of fierce men seeks my life, * nor do they set you before their eyes.

P: But you, Lord, are a God merciful and gracious, * slow to anger, abounding in kindness and fidelity.

All: Turn toward me, and have pity on me; * give your strength to your servant, and save the son of your handmaid.

P: Give me a proof of your favor, that my enemies may see, to their confusion, * that you, Lord, have helped and comforted me.

All: Glory be to the Father.

P: As it was in the beginning.

P: The Lord be with you.

All: May He also be with you.

P: A lesson from the holy Gospel according to St. John.

All: Glory be to you, O Lord.

John 5.1-14

At that time there was a feast of the Jews, and Jesus went up to Jerusalem. There is a pool near the Sheepgate in Jerusalem which in Aramaic is called Bethesda. It has five porticoes. In these a number of bedridden invalids--blind, crippled, haggard people--were always awaiting the motion of the water; for an angel of the Lord would descend into the pool from time to time and stir the water; and the first invalid then to go in after the stirring of the water would get well, no matter with what disease he was afflicted. There was a man there who had been an invalid for thirty-eight years. When Jesus caught sight of him lying on his mat, and learned of his long-standing affliction, he said to him: "Would you like to get well?" "Why, sir," replied the invalid, "I have nobody to put me into the pool the moment the water is stirred up, and by the time I get there, someone else has gone down ahead of me." Jesus then said to him: "Stand up; take your mat and walk." Immediately the man got well, took up his mat, and walked. That day was a Sabbath. So the Jews said to the man who had been cured: "Today is a Sabbath. You are not allowed to carry the mat." "But," he replied, "He who made me well also told me: 'Take up your mat and walk.'" Then they asked him: "Who is the man who told you to take up your mat and walk?" But the cured man did not know who He was; for, since there was a crowd of people in the place, Jesus had left unnoticed. Later Jesus met him in the temple and said to him: "Listen; you are now well and strong. Do not sin any more, or something worse may happen to you."

Let us pray.

Lord, look with favor on your servant who is weak and failing, and refresh the life you have created. Chastened by suffering, may he (she) know that he (she) has been saved by your healing; through Christ our Lord.

All: Amen.
Psalm 90

P: You who dwell in the shelter of the Most High, * who abide in the shadow of the Almighty.

All: Say to the Lord, "My refuge and my fortress, * my God, in whom I trust."

P: For He will rescue you from the snare of the fowler, * from the destroying pestilence.

All: With His pinions He will cover you, and under His wings you shall take refuge; * His faithfulness is a buckler and a shield.

P: You shall not fear the terror of the night * nor the arrow that flies by day;

All: Not the pestilence that roams in darkness * nor the devastating plague at noon.

P: Though a thousand fall at your side, ten thousand at your right side, * it shall not come near you.

All: Rather with your eyes shall you behold * and see the requital of the wicked,

P: Because you have the Lord for your refuge; * you have made the Most High your stronghold.

All: No evil shall befall you, * nor shall affliction come near your tent.

P: For to His Angels He has given command about you, * that they guard you in all your ways.

All: Upon their hands they shall bear you up, * lest you dash your foot against a stone.

P: You shall tread upon the asp and the viper; * you shall trample down the lion and the dragon.

All: Because he clings to me, I will deliver him; * I will set him on high because he acknowledges my name.

P: He shall call upon me, and I will answer him; I will be with him in distress; * I will deliver him and glorify him;

All: With length of days I will gratify him * and will show him my salvation.

P: Glory be to the Father.

All: As it was in the beginning.

Let us pray.

Almighty everlasting God, look down in mercy on the infirmity of your servant, and reach out your majestic right hand to protect him (her); through Christ our Lord.

All: Amen.

24. On finishing the last prayer the priest lays his hand on the head of the sick person, saying:

They shall lay their hands upon the sick and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy apostles Peter and Paul and all His saints, show you favor and mercy.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

P: The beginning of the holy Gospel according to St. John.

All: Glory be to you, O Lord.

John 1.1-14

When time began, the Word was there, and the Word was face to face with God, and the Word was God. This Word, when time began, was face to face with God. All things came into being through Him, and without Him there came to be not one thing that has come to be. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness did not lay hold of it. There came upon the scene a man, a messenger from God, whose name was John. This man came to give testimony--to testify in behalf of the light--that all might believe through him. He was not himself the light; he only was to testify in behalf of the light. Meanwhile the true light, which illumines every man, was making its entrance into the world. He was in the world, and the world came to be through Him, and the world did not acknowledge Him. He came into His home, and His own people did not welcome Him. But to as many as welcomed Him He gave the power to become children of God--those who believe in His name; who were born not of blood, or of carnal desire, or of man's will; no, they were born of God. (Genuflect here.) And the Word became man and lived among us; and we have looked upon His glory--such a glory as befits the Father's only-begotten Son--full of grace and truth!

All: Thanks be to God.

25. Lastly he blesses the sick person, saying:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

Then he sprinkles the person with holy water.

26. All the preceding may be abbreviated at the discretion of the priest.

SPIRITUAL ASSISTANCE TO THE DYING

1. As the illness becomes more critical, the pastor will make his visits to the sick person more frequent, being incessantly solicitous for his eternal salvation. He will advise especially that he be called at once when danger threatens, in order that he may be of assistance to the dying at the necessary moment. Having administered holy Viaticum and anointing of the sick, if death is imminent he will immediately begin the prayers of commending a departing soul, as explained below. But when time permits, he may first render the following pious service, if he judges it expedient and the condition of the patient warrants.

2. First, in order that the sick person may gain the indulgence granted by lawful ecclesiastical authority, the priest reminds him of this, and explains the conditions for gaining it--above all that he invoke with contrite heart the all-holy name of Jesus, once or repeatedly.

3. Then he recommends and encourages him to elicit, as long as he remains conscious, the acts of faith, hope, and charity, and arouses in him other virtuous dispositions, namely:

That he firmly believe all articles of faith, and all that the holy Roman Catholic and apostolic Church believes and teaches;

that he have confidence that our Lord Jesus Christ, in His boundless clemency will be merciful to him, and that through the merits of His sacred passion and the intercession of Blessed Mary and all the saints, he will come to possess life everlasting;

that he love the Lord God with his whole heart, and strive to love Him with the same intensity of the saints and blessed;

that for the love of God he have heartfelt sorrow for every offense committed against God and neighbor;

that for the love of God he charitably forgive all who have offended him or have been inimical to him;

that he ask pardon of all whom he has offended in word or deed;

that in resignation to God's will and as penance for his sins he bear patiently all suffering and the burden of sickness;

that if the Lord be gracious enough to restore his health, he purpose in future to guard against sin with all his power, and keep the commandments of God.

4. He will encourage him, moreover, to pray as well as he can the following ejaculations from time to time, at least mentally:

Have mercy on me, God, according to your great kindness.

In you, Lord, I have trusted; let me never be confounded.

Into your hands, Lord, I commend my spirit; you have redeemed me, Lord God, ever faithful.

Be pleased, O God, to set me free; make haste, O Lord, to help me.

Be to me, Lord, a divine protector.

God, be merciful to me a sinner.

O most loving Lord Jesus Christ, by the power of your sacred passion receive me into the company of your elect.

Lord Jesus Christ, receive my spirit.

Mary, Mother of God, Mother of mercy, defend me from the evil foe, and receive me in the hour of my death.

Holy angel of God, be my guardian.

All holy angels and saints, intercede for me and hasten to help me.

5. These and like words can be spoken to the dying person by the compassionate priest, depending on the person's ability to understand.

RITE OF THE APOSTOLIC BLESSING WITH PLENARY INDULGENCE AT THE HOUR OF DEATH

1. The apostolic blessing with plenary indulgence at the hour of death should be imparted, following the reception of the last sacraments, to those who desire it while still rational and conscious. It may likewise be granted to anyone who has given any indication of such desire, or who has seemed contrite before becoming unconscious or irrational. But it must be denied absolutely to the excommunicated, the impenitent, or those who die in patent mortal sin.

2. The pastor or another priest who assists the sick person, vested in surplice and purple stole, on entering the room where the sick person lies, says:

P: God's peace be in this home.

All: And in all who live here.

Next he sprinkles the sick person, the room, and the bystanders with holy water, saying:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. Have mercy on me, God, in your great kindness. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

3. If the sick person wishes to confess, the priest hears his confession and absolves him. If not, he bids him make an act of contrition, and if time permits, briefly instructs him on the power and efficacy of this blessing. He then exhorts him to invoke the holy name of Jesus, to bear his sufferings patiently in expiation for past sins, to resign himself fully to God's holy will, even to the extent of accepting death resignedly in satisfaction for punishment due to sin.

4. The priest consoles him, instilling confidence that by the divine bounty he will receive remission of temporal punishment and everlasting life.

5. Then he says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Do not keep in mind, O Lord, the offenses of your servant nor take vengeance on his (her) sins. Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servant.

All: Who trusts in you, my God.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Merciful God, kind Father, our sole comfort, who will that no one who believes and trusts in you should perish, in your boundless love look favorably on your servant, N., whom the true faith and Christian hope commend to you. Come to him (her) with your saving power, and by the suffering and death of your only-begotten Son, be pleased to grant him (her) pardon and remission of all sins. Let his (her) soul at the hour of its departure find in you a merciful judge, and cleansed of every stain in the blood of your Son, let him (her) be found worthy of passing into everlasting life; through Christ our Lord. All: Amen.

6. After the "Confiteor" has been said by one of the assistants, the priest says May almighty God, etc. May the almighty and merciful Lord, etc. Then he continues:

May our Lord Jesus Christ, who gave to His blessed apostle Peter the power of binding and loosing, mercifully accept your confession and restore your baptismal innocence. And I, by the power given to me by the Holy See, grant you a plenary indulgence and remission of all sins; in the name of the Father, and of the Son, ✠and of the Holy Spirit. All: Amen.

P: By the sacred mysteries of mankind's restoration may almighty God remit for you the punishment of the present life and of the life to come, and may He open to you the gates of Paradise and admit you to everlasting happiness.

All: Amen.

P: May almighty God, Father, Son, ✠and Holy Spirit, bless you.

All: Amen.

7. But if the dying person is so near death that time does not allow the Confiteor or the foregoing prayers, the priest imparts the blessing at once, saying:

By the authority granted me by the Holy See, I impart to you a plenary indulgence and the remission of all sins; in the name of the Father, and of the Son, ✠and of the Holy Spirit. All: Amen.

P: By the sacred mysteries, etc.; may almighty God, etc., as above.

In dire urgency it suffices to say:

By the authority granted me by the Holy See, I impart to you a plenary indulgence and the remission of all your sins; and I bless you in the name of the Father, and of the Son, ✠and of the Holy Spirit. All: Amen.

8. If this blessing is given to more than one the above prayers arc said only once for all in common.

9. With the greatest fervor the priest should add the prayers given below in the rite for commending a departing soul: and he should exhort the bystanders to pray for the dying person.

RITE FOR COMMENDING A DEPARTING SOUL TO GOD

1. Whenever a pastor goes to carry out the ceremony of commending a departing soul, he should if possible be assisted by at least another cleric. The latter will carry the vessel with holy water, a surplice, and a purple stole. Arriving at the sick-room, the priest puts on the surplice and stole, and then entering the room says:

P: God's peace be in this home.

All: And in all who live here.

Next he sprinkles the sick person, the room, and the bystanders with holy water, saying the antiphon:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

2. Then he presents a crucifix to the dying person to be kissed, and at the same time says a few words to him of hope for eternal salvation. Moreover, he places the crucifix within sight of the patient, so that gazing on it he may take comfort from the hope which it symbolizes.

3. Then a candle is lighted. The priest and all the bystanders kneel and pray the short litany as follows:

Lord, have mercy.

Christ, have mercy. Lord, have mercy. Holy Mary,

pray for him (her).

All holy angels and archangels, pray, etc.

Holy Abel,

All choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All holy apostles and evangelists,

All holy disciples of our Lord,

All holy Innocents,

St. Stephen,

St. Lawrence,

All holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All holy bishops and confessors,

St. Benedict,

St. Francis,

St. Camillus,

St. John of God,

St. Mary Magdalen,

St. Lucy,

All holy monks and hermits

All holy virgins and widows,

All holy men and women, saints of God, intercede for him (her). Be merciful,

spare him (her), O Lord.

Be merciful, deliver him (her), O Lord.

Be merciful, deliver, etc.

From your wrath,

From the peril of death,

From an evil end,

From the pains of hell,

By your nativity,

By your cross and passion,

By your death and burial,

By your glorious resurrection, By your wondrous ascension,

By the grace of the Holy Spirit, the Advocate,

On the day of judgment,

We sinners, beg you to hear us.

That you may spare him (her), we beg you to hear us.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

4. And as the soul struggles in its death agony, the following prayers are recited:

Depart, Christian soul, from this world, in the name of God the Father almighty who created you; in the name of Jesus Christ, Son of the living God, who suffered for you; in the name of the Holy Spirit who sanctified you; in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of St. Joseph, her illustrious spouse; in the name of the Angels and Archangels, Thrones and Dominations, Principalities and Powers, Cherubim and Seraphim; in the name of the patriarchs and prophets, the holy apostles and evangelists, the holy martyrs and confessors, the holy monks and hermits; in the name of the holy virgins and all the holy men and women of God. May you rest in peace this day and your abode be in holy Sion; through Christ our Lord.

All: Amen.

God of mercy, God of pity, in your great compassion you blot out the sins of the penitent and cancel the debt of past misdeeds by your gracious pardon. May it please you now to look with favor on your servant, N., and hear him (her) as he (she) pleads for the forgiveness of all his (her) sins, sincerely acknowledging them. All-merciful Father, grant his (her) request, and refashion in him (her) whatever has been marred by human frailty or defiled by the devil's treachery. Unite to the one body of the Church this member whom you have redeemed. Have pity, Lord, have pity for his (her) tears and sighs, for his (her) only hope is in your mercy. Grant him (her) the grace of being reconciled to you; through Christ our Lord.

All: Amen.

I commend you, dear brother (sister), to almighty God, and entrust you to Him whose creature you are. Having paid the debt of human nature in surrendering your soul, may you return to your Maker who formed you out of the dust of the earth. May your spirit, as it leaves the body, be met by the noble company of angels. May the high court of the apostles come forward to plead for you. May the victorious army of white-robed martyrs welcome you. May the lily-white throng of glorious confessors surround you. May the joyous choir of virgins escort you. May St. Joseph, the tender patron of the dying, sustain you in high hope. May the holy Virgin Mary, Mother of God, turn kindly eyes on you. May Jesus Christ appear before you with gentle and joyous countenance, and appoint a place for you in His presence forever. Far from you be all the terror of darkness, the hiss of flames, the anguish of torment. Far from you be the accursed Satan and his accomplices. Let him shrink abashed into the vast chaos of everlasting night when you draw near with your escort of angels. Let God arise and His enemies be scattered; let those who hate Him flee at His coming! Let them vanish like smoke; as wax melts before the fire, so let sinners perish before the face of God, while the good triumph and make merry in His presence. Shame and confusion come upon hell's legions, and let Satan's cohorts not dare to bar your way. May Christ, who for your sake was crucified, deliver you from torment. May Christ, who condescended to die for you,

deliver you from everlasting death. May Christ, Son of the living God, give you a place in the ever verdant gardens of His Paradise, and may He, the true shepherd, own you for one of His flock. May He absolve you from all your sins, and place you at His right hand among His elect. May you see your Redeemer face to face, and standing ever in His presence gaze with delighted eyes on Truth itself made manifest. There take your place in the ranks of the blessed, and enjoy the blessed vision of your God forever.

All: Amen.

Receive your servant, Lord, into the place of salvation, for which he (she) hopes because of your mercy.

All: Amen.

Deliver, O Lord, the soul of your servant from the perils of hell, the snares of punishment, and every tribulation.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Enoch and Elias from the death all men must die.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Noe from the flood.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Abraham out of Ur of the Chaldees.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Job from his sufferings.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Isaac from being sacrificed at the hand of his father, Abraham.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Lot from Sodom and the flames of fire.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Moses from the hand of Pharaoh, king of Egypt.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Daniel from the den of lions. All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered the three young men from the fiery furnace and from the hands of the wicked king.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Susanna from an unjust condemnation.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered David from the hands of King Saul and Goliath.

All: Amen.

Deliver, O Lord, the soul of your servant, as you delivered Peter and Paul from prison. All: Amen.

And as you delivered blessed Thecla, your virgin and martyr, from a thrice frightful torment, so deliver the soul of this servant of yours, and let him (her) rejoice with you in the good things of heaven.

All: Amen.

We commend to your keeping, O Lord, the soul of your servant, N., and we beg you, Lord Jesus Christ, Savior of the world, who came on earth for his (her) sake, to bear him (her) aloft to the bosom of the patriarchs. Acknowledge him (her), Lord, as one of your own, not made by strange gods but by you, the only true and living God. For there is no other God than you, and nothing to compare with your works. Lord, let his (her) soul find joy in your presence. Put out of mind his (her) past transgressions and excesses which passion and desire engendered. For although he (she) has sinned, yet he (she) has never denied the Father, Son, and Holy Spirit, but has believed, and has had zeal for God's honor and faithfully worshipped God who created all things.

We beg you, O Lord, remember not the sins of his (her) youth, the faults of ignorance, but in your mercy keep him (her) in mind in the brightness of your glory. Let the heavens be opened to him (her), let the angels rejoice with him (her). Lord, receive your servant into your kingdom. Let him (her) be welcomed by St. Michael, the archangel of God, who has won the leadership of the heavenly host. Let the holy angels of God come to meet him (her) and lead him (her) into the heavenly- city. Jerusalem. Let him (her) be received by the blessed apostle, Peter, to whom God has entrusted the keys of the kingdom of heaven. Let him (her) be helped by St. Paul, the apostle chosen to be the herald of the Gospel. Let him (her) find an intercessor in St. John. the beloved disciple of God, to whom were revealed heavenly mysteries. Let all the holy apostles to whom our Lord gave the power of binding and loosing pray for him (her). Let all the saints and elect of God, who in this world endured great suffering for Christ, intercede for him (her). Freed from the bonds of the flesh, may he (she) attain the glory of the kingdom of heaven, through the grace of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, forever and ever.

All: Amen.

May Mary the Virgin Mother of God, loving consoler of those in distress, commend to her Son the soul of His servant, N., that by her motherly intervention he (she) may

escape the terrors of death, and in her company gladly come to the longed-for home in heaven. All: Amen.

I turn to you for refuge, Saint Joseph, patron of the dying, at whose happy deathbed Jesus and Mary stood watch. By the love which they pledged at your departure, I earnestly commend to you the soul of this servant, N., in his (her) last agony, so that under your protecting care he (she) may be delivered from the wiles of the devil and from everlasting death and attain everlasting happiness; through Christ our Lord.

All: Amen.

5. If the death agony is prolonged, the priest may read for the dying person the following chapter from the Gospel according to St. John:

John 17.1-26

When Jesus had delivered this discourse, He raised His eyes to heaven and said:
"Father, the hour is come! Glorify your Son, that your Son may glorify you. You have given Him authority over all mankind, that He might give eternal life to all you have entrusted to Him. And this is the sum of eternal life--their knowing you, the only true God, and your ambassador Jesus Christ. "I have glorified you on earth by completing the work you gave me to do. And now, for your part, Father, glorify me in your bosom with the glory I possessed in your bosom before the world existed. I have made your name known to the men whom you singled out from the world and entrusted to me. Yours they were, and to me you have entrusted them; and they cherish your message. Now they know that whatever you have given me really comes from you; for the message you have delivered to me I have delivered to them; and they have accepted it. They really understand that I come from you, and they believe that I am your ambassador.

I am offering a prayer for them; not for the world do I pray, but for those whom you have entrusted to me; for yours they are. All that is mine is yours, and yours is mine; and they are my crowning glory. I am not long for this world; but they remain in the world; while I am about to return to you. Holy Father! Keep them loyal to your name which you have given me. May they be one as we are one. As long as I was with them, I kept them loyal to your name. I shielded and sheltered the men whom you have entrusted to me; and none of them is lost except the one who chooses his own doom. And thus the Scripture was to be fulfilled!

But now I return to you, and I say this before I leave the world that they may taste my joy made perfect within their souls. I have delivered to them your message; and the world hates them, because they do not belong to the world, just as I do not. I do not pray you to take them out of world, but only to preserve them from its evil influence. The world finds nothing kin in them, just as the world finds nothing kin in me. Consecrate them to the service of the truth. Your message is truth. As you have made me your ambassador to the world, so I am making them my ambassadors to the world; and for their sake I consecrate myself, that they, in turn, may in reality be consecrated.

However, I do not pray for them alone; I also pray for those who through their preaching will believe in me. All are to be one;-just as you, Father, are in me and I am in you, so they, too, are to be one in us. The world must come to believe that I am your ambassador. The glory you have bestowed on me I have bestowed on them, that they may be one as we are one,--I in them and you in me. Thus their oneness will be perfected.

The world must come to acknowledge that I am your ambassador, and that you love them as you love me. O Father! I will that those whom you have entrusted to me shall be at my side where I am: I want them to behold my glory, the glory you bestowed on me because you loved me before the world was founded. Just Father! The world does not know you, but I know you, and thus these men have come to know that I am your ambassador. I have made known to them your name, and will continue to make it known. May the love with which you love me dwell in them as I dwell in them myself."

The Passion of our Lord Jesus Christ according to St. John

John 18 and 19

The band sent to seize Jesus

Here Jesus ended and, with His disciples, went out to a place beyond the stream Cedron, where there was a garden. This He entered, accompanied by His disciples. But Judas, His betrayer, was also acquainted with the place--for Jesus had often resorted there with His disciples and so, accompanied by the band of soldiers and servants sent by the chief priests and the Pharisees, He went there with lanterns, torches, and weapons. Jesus, who knew well what was awaiting Him, came forward and said to them: "Who is it you are looking for?" "Jesus of Nazareth," was their reply. Jesus said to them: "I am He!" Judas, His betrayer, had taken His stand with them. The moment He said to them, "I am He," they fell back and dropped to the ground. He then asked them a second time: "Who is it you are looking for?" "Jesus of Nazareth," was their reply. Jesus went on to say: "I told you I am He. Therefore, since you are looking for me, let these men go unmolested." This incident was to fulfill the statement He had made, namely: "Of those you have entrusted to me, I have not lost a single one."

Then Simon Peter, who carried a sword, unsheathed it and, striking the chief priest's servant, cut off his right ear. The name of the servant was Malchus. "Put the sword back into the sheath," Jesus said to Peter; "shall I not drink the cup which the Father has presented to me?" The company of soldiers, led by the chief officer, and the attendants of the Jews now arrested Jesus and fettered Him. They led Him first to Annas, for he was the father-in-law of Caiaphas, who was the chief priest of that year. Caiaphas was the man who had counseled the Jews that it was to their advantage that one man should die to save the nation.

Peter's first denial of Jesus

Simon Peter and another disciple had been following Jesus; but, while the latter disciple, an acquaintance of the high priest, had gone along with Jesus into the palace of the chief priest, Peter remained outside at the door. So the other disciple, the acquaintance of the chief priest, went out and, after speaking to the portress, brought Peter in. Then the girl who was the portress said to Peter; "Are you, perhaps, one of the disciples of that man?" "I am not," he replied. Meanwhile the officers and the guards, who had made a coal fire, because it was cold, were loitering about and warming themselves. Peter also wanted to warm himself, and so he mingled with the group.

Jesus struck by a guard

The chief priest now questioned Jesus about His disciples and about His teaching. "I have spoken openly," replied Jesus, "where all the world could listen. I have always taught at synagogue meetings and in the temple, where all the Jews are wont to meet. I have said nothing in secret. Why do you question me? Question those who heard what I said. You see, they know what I said." No sooner had Jesus said this than one of the

guards who stood by, gave Him a blow in the face and said: "Is this the way you answer the chief priest?" Jesus protested. "If I was wrong in speaking this way," He said to him, "then prove me wrong; but if I was right, then why do you strike me?" The result was that Annas sent Him fettered to Caiaphas the chief priest.

Peter's second and third denials of Jesus

Simon Peter was still lingering about, warming himself. "Are you, perhaps, one of His disciples?" he was asked. He denied it and said: "I am not." Then one of the servants of the chief priests, a relative of the one whose ear Peter had cut off, said: "Did I not see you in the garden with Him?" Again Peter denied it; and immediately a cock crowed. They next led Jesus from Caiaphas to the praetorium. It was early morning. They themselves did not enter the praetorium to avoid being defiled, since they wanted to eat the paschal supper. Pilate therefore came out to face them. "What charge," he said, "do you bring against that man?" By way of answer they replied: "If this man were not a criminal, we should not have handed Him over to you." "Then take Him in charge yourselves," Pilate said to them, "and try Him by your law." "We have no power," the Jews rejoined, "to put anyone to death." This incident was to fulfill the statement Jesus had made when indicating the kind of death He was to die.

The trial of Jesus before Pilate

Pilate then went back into the praetorium and summoned Jesus. "Are you the King of the Jews?" he asked Him. Jesus answered: "Do you ask this question from personal observation, or have others spoken to you about me?" "Am I a Jew?" replied Pilate.
"Your own nation and the chief priests have handed you over to me. What have you done?" "My kingdom," Jesus explained, "is not a worldly one. If mine were a worldly kingdom, my subjects would exert themselves to prevent my being surrendered to the Jews. As it is, my kingdom is not of an earthly character." "Then you are a king after all!" Pilate said to Him. "You are right," replied Jesus; "I am a king. For this purpose I was born, and for this purpose I came into the world--to give testimony to the truth. Only he who is open to the truth gives ear to my voice." "What is truth?" Pilate said to Him, and with that went outside again to face the Jews. He said to them: "I find no guilt in Him. It is a custom among you that I release someone at your request at the Passover. Do you want me, therefore, to release as your choice the King of the Jews?" Back came their shout: "No; not this man, but Barabbas." Barabbas was a robber.

Pilate attempts to appease the Jews

Then Pilate took Jesus in charge and had Him scourged. The soldiers also plaited a crown of thorns and put it on His head; besides, they threw a purple cloak round Him and, marching up, saluted Him: "Long live the King of the Jews!" They also slapped Him in the face. Pilate went outside once more and said to the crowd: "Now look! I am bringing Him out to you, and you must understand that I find no guilt in Him!" Jesus, therefore, came out, wearing the crown of thorns and the purple cloak. "Here is the man!" Pilate said to them. But when the chief priests and their underlings saw Him, they burst out shouting: "To the cross! To the cross!" "Then take Him in charge yourselves and crucify Him," Pilate said to them; "I certainly find no guilt in Him." "We have a Law," countered the Jews, "and according to the Law He must die, for He has declared Himself the Son of God."

Pilate surrenders Jesus for crucifixion

The result was that, when Pilate heard this kind of language, he was still more alarmed. He re-entered the praetorium and said to Jesus: "Whence are you?" But Jesus gave him

no answer. "You will not speak to me?" Pilate said to Him; "Do you not know that I have power to set you free and power to crucify you?" "You have no power whatever to harm me," replied Jesus, "unless it is granted to you from above. That is why he who surrendered me to you is guilty of a graver offense." As a result, Pilate was anxious to release Him; but the Jews kept shouting: "If you release this man, you are not a friend of Caesar. Anyone who declares himself a king renounces allegiance to Caesar." Pilate accordingly, on hearing such language, had Jesus led out, and seated himself on the judge's bench at a place called Lithostrotos, or in Hebrew Gabbatha. It was the Day of Preparation for the Passover. The time was about noon. He then said to the Jews:
"Look, there is your king!" Then they shouted: "Away with Him! Away with Him! Crucify Him!" "Your king am I to crucify?" Pilate replied. The high priests answered: "We have no king but Caesar!" Then at last he handed Him over to them for crucifixion. And so they took Jesus in charge.

Jesus the Nazarene, king of the Jews

Carrying His own cross, He went out to the place called Skull's Mound, which is the rendering of the Hebrew, Golgotha. Here they crucified Him, and two others at the same time, one on one side, one on the other, while Jesus was in the center. Pilate also had a notice inscribed and posted on the cross. The inscription ran as follows: "Jesus the Nazarene, King of the Jews." Many of the Jews read this notice, since the place where Jesus was crucified was near the city. It was drawn up in Hebrew, Latin, and Greek. The chief priests of the Jews, therefore, said to Pilate: "Do not let your inscription be, 'King of the Jews,' but: 'He said, I am the king of the Jews.' " Pilate replied: "My inscription stands!"

The soldiers distribute His clothes among themselves

When the soldiers had crucified Jesus, they took His clothes and made four parts of them, one for each soldier, besides the tunic. This tunic was seamless, woven from top to bottom in a single piece. So they said to one another: "Do not let us tear it. Rather, let us draw lots for it, to see to whom it shall belong." Thus the Scripture text was to be fulfilled: "They distributed my clothes among them, and for my garment they cast lots." This is what the soldiers did.

Jesus commits His mother to John

There stood beside the cross of Jesus His mother, His mother's sister, Mary, the wife of Cleophas, and Mary Magdalen. Seeing His mother and the disciple whom He loved standing by, Jesus said to His mother: "Mother, this is your son." He then said to the disciple: "This is your mother." That same hour the disciple took her into his home. After this, knowing that all the details would presently be completed so as to fulfill the Scripture, Jesus said: "I am thirsty." A jar containing sour wine was standing there; so a sponge soaked in the sour wine was put on a stalk of hyssop and reached up to His lips. As soon as Jesus had taken the sour wine, He said: "It is now completed." And He bowed His head and surrendered His spirit.

Jesus' side pierced with a lance

Since it was Preparation Day, the Jews did not wish the corpses to remain on the crosses during the Sabbath, for that Sabbath was a holy day; so they requested Pilate to order that the men's legs should be broken and the bodies removed. Accordingly, the soldiers came and broke the legs both of the one and of the other that were crucified with Him. When they came to Jesus, they saw that He was already dead. So they did not break His legs, but one of the soldiers pierced His side with a lance, and

immediately there came out blood and water. This statement is the testimony of an eyewitness. His testimony is true, and he knows that he is speaking the truth, so that you, too, may believe. In fact, these incidents took place that the Scripture might be fulfilled: "Not a bone of His shall be broken." And still another Scripture text says: "They will look upon Him whom they have pierced."

The burial of Jesus

After this, Joseph of Arimathea, a disciple of Jesus, though but a secret one because of his fear of the Jews, petitioned Pilate for permission to remove the body of Jesus, which Pilate granted. So he came and removed His body. Also Nicodemus, the man who had at first visited Jesus by night, appeared on the scene, bringing with him a mixture of myrrh and aloe, of about one hundred pounds. They took the body of Jesus and wrapped it in a shroud along with the spices, in accordance with the Jewish custom of burying. There was a garden at the place where Jesus was crucified, and in the garden was a fresh tomb, in which no one had as yet been laid to rest. Here, then, because it was the Preparation Day of the Jews and the tomb was close by, they laid Jesus to rest.

6. Prayer to our Lord Jesus Christ, contemplating the various steps of His passion; to be said either by the dying or by another in his stead:

P: We adore you, Christ, and we bless you.

All: For by your holy cross you redeemed the world.

O God, in order to redeem the world, you willed to be born of a woman and to submit to circumcision; to be repudiated by the Jews and betrayed with a kiss by the traitor, Judas; to be bound in chains and led like an innocent lamb to the slaughter; to be made a shameful spectacle before Annas, Caiaphas, Pilate, and Herod; to be accused by false witnesses, tortured by scourging and mockery, spat upon, crowned with thorns, whipped and struck with a reed, blindfolded, stripped of your garments, nailed to the cross and raised up on it, reckoned among robbers, your thirst slaked with vinegar and gall, your side pierced with a lance. Lord, by your holy sufferings, which I, unworthy as I am, recall to mind, and by your holy cross and death, deliver me (or if another says the prayer for the dying person: deliver your servant, N.) from the pains of hell, and lead me (him) (her) to Paradise, as you led the good thief who was crucified with you. We ask this of you who live and reign with the Father and the Holy Spirit forever and ever. All: Amen.

The following psalms may be added:

Psalm 117

P: Give thanks to the Lord, for He is good, * for His mercy endures forever.

All: Let the house of Israel say, * "His mercy endures forever."

P: Let the house of Aaron say, * "His mercy endures forever."

All: Let those who fear the Lord say, * "His mercy endures forever."

P: In my straits I called upon the Lord; * the Lord answered me and set me free.

All: The Lord is with me; I fear not; * what can man do against me?

P: The Lord is with me to help me, * and I shall look down upon my foes.

All: It is better to take refuge in the Lord * than to trust in man.

P: It is better to take refuge in the Lord * than to trust in princes.

All: All the nations encompassed me; * in the name of the Lord I crushed them.

P: They encompassed me on every side; * in the name of the Lord I crushed them.

All: They encompassed me like bees, they flared up like fire among thorns; * in the name of the Lord I crushed them.

P: I was hard pressed and was falling * but the Lord helped me.

All: My strength and my courage is the Lord, * and He has been my savior.

P: The joyful shout of victory * in the tents of the just:

All: "The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; * the right hand of the Lord has struck with power."

P: I shall not die, but live, * and declare the works of the Lord.

All: Though the Lord has indeed chastised me, * yet he has not delivered me to death. P: Open to me the gates of justice; * I will enter them and give thanks to the Lord. All: This gate is the Lord's; * the just shall enter it.

P: I will give thanks to you, for you have answered me * and have been my savior. All: The stone which the builders rejected * has become the cornerstone.

P: By the Lord has this been done; * it is wonderful in our eyes.

All: This is the day the Lord has made; * let us be glad and rejoice in it.

P: O Lord, grant salvation! * O Lord, grant prosperity!

All: Blessed is he who comes in the name of the Lord; we bless you from the house of the Lord. * The Lord is God, and He has given us light.

P: Join in procession with leafy boughs * up to the horns of the altar.

All: You are my God, and I give thanks to you; * my God, I extol you.

P: Give thanks to the Lord, for He is good; * for His kindness endures forever.

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 118

P: Happy are they whose way is blameless, * who walk in the law of the Lord. All: Happy are they who observe His decrees, * who seek Him with all their heart. P: And do no wrong, * but walk in His ways.

All: You have commanded * that your precepts be diligently kept.

P: Oh, that I might be firm in the ways * of keeping your statutes!

All: Then should I not be put to shame *when I beheld all your commands.

P: I will give you thanks with an upright heart, * when I have learned your just ordinances.

All: I will keep your statutes; * do not utterly forsake me.

P: How shall a young man be faultless in his way? * By keeping to your words. All: With all my heart I seek you; * let me not stray from your commands.

P: Within my heart I treasure your promise, * that I may not sin against you. All: Blessed are you, O Lord; * teach me your statutes.

P: With my lips I declare * all the ordinances of your mouth.

All: In the way of your decrees I rejoice, * as much as in all riches.

P: I will meditate on your precepts * and consider your ways.

All: In your statutes I will delight; * I will not forget your words.

P: Be good to your servant, that I may live * and keep your words.

All: Open my eyes, * that I may consider the wonders of your law.

P: I am a wayfarer of earth; * hide not your commands from me.

All: My soul is consumed * with longing for your ordinances at all times.

P: You rebuke the proud; * cursed are they who turn away from your commands. All: Take away from me reproach and contempt, * for I observe your decrees.

P: Though princes meet and talk against me, * your servant meditates on your statutes.

All: Yes, your decrees are my delight; * they are my counselors.

P: I lie prostrate in the dust; * give me life according to your word.

All: I declared my ways, and you answered me; * teach me your statutes.

P: Make me understand the way of your precepts, * and I will meditate on your wondrous deeds.

All: My soul weeps for sorrow; * strengthen me according to your words.

P: Remove me from the way of falsehood, * and favor me with your law.

All: The way of truth I have chosen; * I have set your ordinances before me.

P: I cling to your decrees; * Lord, let me not be put to shame.

All: I will run the way of your commands * when you give me a docile heart.

P: Glory be to the Father.

All: As it was in the beginning.

7. Three pious and helpful prayers for the dying together with the Our Father and Hail Mary, to be said during the last agony:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father, etc. Hail Mary, etc.

Lord Jesus Christ, by your sacred agony and by the prayer you offered for us on Mt. Olivet, when your sweat became like drops of blood trickling to the ground, I humbly implore you to offer up the flow of that bloody sweat which poured from you in frightful anguish. Present it to God, your almighty Father, in atonement for the many sins committed by your servant, N. Deliver him (her) in the hour of his (her) death from all the penalties and sufferings which he (she) fears his (her) sins have deserved. We ask this of you who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father, etc. Hail Mary, etc.

Lord, Jesus Christ, who for our sake submitted to a shameful death on the cross, I humbly implore you to offer up all the bitter pain and suffering you endured on the cross for us wretched sinners, especially in the hour when your sacred soul left your sacred body. Present them to God, your almighty Father, for the soul of your servant N. Deliver him (her) in the hour of his (her) death from all the penalties and sufferings which he (she) fears his (her) sins have deserved. We ask this of you who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father, etc. Hail Mary, etc.

Lord Jesus Christ, who spoke by the mouth of the prophet: "I love you with undying love; therefore I have pity on you and have drawn you to myself"; I humbly implore you

to offer up for the soul of your servant, N., the very same charity which brought you down from heaven to earth, to endure all those bitter sufferings of yours. Present them to God, your almighty Father. Deliver him (her) from all the penalties and sufferings which he (she) fears his (her) sins have deserved, and save his (her) soul in this hour of his (her) departure. Open wide for him (her) the gate of life, and let him (her) rejoice with your saints in everlasting glory. Lord Jesus Christ, font of all mercy, who ransomed us with your precious blood, take pity on the soul of your servant, and graciously lead him (her) to the ever verdant beauty of Paradise. There may he (she) live united with you in inseparable love? never to be parted from you and your elect. We ask this of you who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

PRAYERS AT THE MOMENT OF DEATH

1. At the moment a person is departing this life, then especially should all who are present kneel down and devote themselves to most fervent prayer. The dying person himself should say if he can (otherwise the priest or anyone present pronounces for him distinctly) the words: "Jesus, Jesus, Jesus!" This and the following aspirations may be whispered in his ear from time to time, if it seems advisable:

Into your hands, O Lord, I commend my spirit.

Lord, Jesus Christ, receive my spirit.

Holy Mary, pray for me.

Mary, Mother of grace, Mother of mercy, shield me from the enemy, and receive me at the hour of my death.

St. Joseph, pray for me.

O blessed Joseph, with Mary, your virgin-wife, open to me the innermost depths of divine mercy.

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I sleep and rest in peace with you.

2. Wherever it is custom, the bell of the parish church should be tolled to announce to the faithful that someone is dying, so that they may pray for the person.

3. When the soul has departed, the following is said immediately:

Come in haste to assist him (her), you saints of God; Come in haste to meet him (her), you angels of the Lord. * Enfold in your arms this soul, and take your burden heavenwards to the sight of the Most High.

V. May Christ receive you, for it was He who called you; And may angels carry you unto Abraham's bosom.

R. Enfold in your arms this soul, * and take your burden heavenwards to the sight of the Most High.

V. Lord, grant him (her) eternal rest, and let perpetual light shine upon him (her).

R. Take your burden heavenwards to the sight of the Most High.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Lord, grant him (her) eternal rest.

All: And let perpetual light shine upon him (her).

P: From the gates of hell.

All: Deliver his (her) soul, O Lord.

P: May he (she) rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us prayer. To you, O Lord, we commend the soul of your servant, N., that he (she) who has departed this life may evermore live for you. In your all merciful and loving forgiveness, blot out the sins which he (she) has committed through human weakness; through Christ our Lord.

All: Amen.

If the deceased was a priest, the title priest is added after his name.

4. Meanwhile the church bell should be tolled, if such is the custom, so that those who hear it may pray for the departed. The body should be laid out with due respect in a becoming place, and lights placed about it. A small crucifix should be fixed in the hands of the corpse, with the hands resting on the breast; or if a crucifix is not available, the hands should be arranged in the form of a cross. The corpse is to be sprinkled with holy water, and, until it is removed for burial, prayers are to be said for its soul's welfare by those present, both clergy and laity.

RITE OF CHRISTIAN MARRIAGE – 1962 RITUALE ROMANUM

INSTRUCTION ON THE DAY OF MARRIAGE

by

The Most Rev. William O. Brady, S.T.D., Archbishop of Saint Paul

My beloved brethren in Christ, this man and woman present themselves today before human witnesses and before the Church to bind themselves in a solemn contract that will end only when death “does them part.” This man will pledge a husband’s fidelity to his wife. This woman will, in her turn, pledge a wife’s fidelity to her spouse. By an

exchange of promises, they will take each other as man and wife. They begin their married life in faith and they understand that the perfection of life is love.

The marriage of man and woman is, in part, like any human contract. One pledges; the other accepts. Both pledge; both accept. In human marriage, the exchange is of the body and of the heart with full giving and accepting without reserve.

The marriage of those who are baptized, however, is more than an ordinary contract, much more than an exchange of promises. The baptized find their vows blessed by God, and, in the Sacrament of their union, they discover the grace to support their marriage pledge and the special spiritual help they will need for holiness in their state of life. In Christian marriage, husband and wife give more than themselves to each other. They exchange the gifts of God. They share the grace of God. Living with God as their witness in true Christian modesty, they lift each other up to spiritual ways that surpass any human counting.

The woman in the married union is meant to be the helpmate of her husband. The man is meant to be the comfort and strength of his true wife. If God will give this couple children as the fruit of their union, they will count themselves honored by their Creator and they will watch their present love come alive anew in the children committed to their care. Should their hopes of children be without realization, they will cling to each other all the more and know that, together, with ever deepening resolution, they must find their joy and their happiness in mutual help and consolation.

Blessed is the married couple whose home is a shrine even more than a house. Blessed is the married pair who understand that their union is their way to Heaven. Blessed are those husbands and wives who are given children in the flesh so that they may lead them to be the children of God. Doubly blessed are men and women when their marriage is sealed and sanctified by the Sacrament of Holy Matrimony.

There is a sacred unity in every marriage. Keep it well and be one together always in thought and action and in prayer.

This is an unbreakable union in marriage. See to it that in little things there are no fractures of charity and in big things no division of hearts.

There is a high dignity to marriage. Walk always proud of this man and this woman as you are proud today to be joined in sacred wedlock.

There is a special sacredness in marriage since God has willed it so. Kneel often before God in thankfulness for your union. Speak often to God for the helps you will need. Pray often to God in gratitude for his gifts, not the least for today's gift of this husband or this wife. Let Christ be the head of your household, One who shares those days that will be worse as well as those that will be better. May today's joyful exchanges extend until you will have grown old together in each other's comforting companionship, growing holy together by each others' help and example. May God bless you both and bless the family you will found.

EXHORTATION BEFORE MARRIAGE

My dear friends: You are about to enter upon a union which is most sacred and most serious. It is most sacred, because established by God himself. By it, he gave to man a share in the greatest work of creation, the work of the continuation of the human race.

And in this way he sanctified human love and enabled man and woman to help each other live as children of God, by sharing a common life under his fatherly care.

Because God himself is thus its author, marriage is of its very nature a holy institution, requiring of those who enter into it a complete and unreserved giving of self. But Christ our Lord added to the holiness of marriage an even deeper meaning and a higher beauty. He referred to the love of marriage to describe his own love for his Church, that is, for the people of God whom he redeemed by his own blood. And so he gave to Christians a new vision of what married life ought to be, a life of self-sacrificing love like his own. It is for this reason that his apostle, St. Paul, clearly states that marriage is now and for all time to be considered a great mystery, intimately bound up with the supernatural union of Christ and the Church, which union is also to be its pattern.

This union, then, is most serious, because it will bind you together for life in a relationship so close and so intimate, that it will profoundly influence your whole future. That future, with its hopes and disappointments, its successes and its failures, its pleasures and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death.

Truly, then, these words are most serious. It is a beautiful tribute to your undoubted faith in each other, that recognizing their full import, you are, nevertheless, so willing and ready to pronounce them. And because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice. And so you begin your married life by the voluntary and complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth you will belong entirely to each other; you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make to preserve this mutual life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy, and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect, the sacrifice is complete. God so loved the world that he gave, his only-begotten Son, and the Son so loved us that he gave himself for our salvation.
"Greater love than this no man hath, that a man lay down his life for his friends."

No greater blessing can come to your married life than pure conjugal love, loyal and true to the end. May, then, this love with which you join your hands and hearts today never fail, but grow deeper and stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears. The rest is in the hands of God.

Nor will God be wanting to your needs; he will pledge you the life-long support of his graces in the Holy Sacrament, which you are now going to receive.

RITE FOR CELEBRATING MARRIAGE

RITUALE ROMANUM

TITULUS VII - CAPUT 2

RITUS CELEBRANDI

1. Parochus Matrimonio adfuturus, publicationibus factis ut dictum est, si nullum obstet legitimum impedimentum in ecclesia, superpelliceo et stola alba indutus, adhibito uno saltem Clerico superpelliceo pariter induto, qui librum et vas aquæ benedictæ cum aspersorio deferat, coram duobus saltem testibus, virum et mulierem ante altare genuflexos, quos parentum vel propinquorum suorum præsentia cohonestari decet, de consensu in Matrimonium interroget, utrumque singillatim in hunc modum vulgari sermone:

Et primo quidem sponsum interroget:

N. Vis accípere N. hic præséntem in tuam legítimam uxórem juxta ritum sanctæ matris Ecclésiæ?

Respondeat sponsus: Volo.

2. Mox Sacerdos sponsam interroget:

N. Vis accípere N. hic præséntem in tuum legítimum marítum juxta ritum sanctæ matris Ecclésiæ?

Respondeat sponsa: Volo.

Nec sufficit consensus unius, sed debet esse amborum, et expressus verbis, si loqui possint, aut secus æquipollentibus signis, sive fiat per se, sive per procuratorem.

Mutuo autem contrahentium consensu intellecto, Sacerdos jubeat eos invicem jungere dexteras, et dicat:

Ego conjúngo vos in matrimónium. In nómine Patris, et Fílii, X et Spíritus Sancti. Amen. Vel aliis utatur verbis juxta receptum uniuscujusque loci ritum.

Postea eos aspergat aqua benedicta.

Mox benedicat anulum, dicens:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus. Oratio

Béne X dic, Dómine, ánulum hunc, quem nos in tuo nómine bene X dícimus: ut, quæ eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat, atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum. R. Amen.

3. Deinde Sacerdos aspergat anulum aqua benedicta; et sponsus acceptum anulum de manu Sacerdotis imponat in digito anulari sinistræ manus sponsæ, Sacerdote dicente:

In nómine Patris, et Fílii, X et Spíritus Sancti. Amen.

Mox Sacerdos subjungat:

V. Confírma hoc, Deus, quod operátus es in nobis.

R. A templo sancto tuo, quod est in Jerúsalem.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

V. Mitte eis, Dómine, auxílium de sancto.

R. Et de Sion tuére eos.

V. Esto eis, Dómine, turris fortitúdinis.

R. A fácie inimíci.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus. Oratio

Réspice, quæsumus, Dómine, super hos fámulos tuos: et institútis tuis, quibus propagatiónem humáni géneris ordinásti, benígnus assíste; ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. R. Amen.

4. His expletis, si benedicendæ sint nuptiæ, Parochus Missam pro Sponso et Sponsa, ut in Missali Romano, celebret, servatis omnibus quæ ibi præscribuntur.

5. Quando plures simul copulantur, accepto primum singulorum consensu, et rite celebratis singulis Matrimoniis, dictoque pro singulis a Parocho Ego conjúngo vos in matrimónium, etc., benedictiones anulorum et reliquæ benedictiones plurali numero semel fiunt.

6. Ceterum, sicubi aliæ laudabiles consuetudines et cæremoniæ in celebrando Matrimonii Sacramento adhibentur, eas convenit retineri.

7. Celebrato Matrimonio, Parochus vel qui ejus vices gerit, quamprimum describat in libro Matrimoniorum nomina conjugum ac testium, locum et diem celebrati Matrimonii, atque alia juxta formulam præscriptam; idque licet alius Sacerdos vel a se vel ab Ordinario delegatus Matrimonio adstiterit.

Præterea Parochus in libro quoque Baptizatorum adnotet conjugem tali die in sua parœcia Matrimonium contraxisse. Quod si conjux alibi baptizatus fuerit, Matrimonii Parochus notitiam initi contractus ad Parochum Baptismi sive per se sive per Curiam episcopalem transmittat, ut Matrimonium in Baptizatorum librum referatur.

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THE ROMAN RITUAL

TITLE VII - CHAPTER 2

RITE FOR THE CELEBRATION OFTHE SACRAMENT OF MATRIMONY

1. The priest is vested in a surplice and white stole. If, however, the marriage ceremony is performed by the priest who is going to say the Nuptial Mass and this Mass follows immediately, the priest puts on all the vestments except the maniple, which should be placed on the altar, whence he takes it and puts it on after the marriage ceremony. To assist the priest there should be at least one acolyte, who wears a surplice and carries the book and a vessel with Holy Water. The priest interrogates the man and woman concerning their consent to marry.

First the priest asks the groom:

N., do you take N. here present, for your lawful wife according to the rite of our holy mother, the Church?

The bridegroom responds: I do.

2. Then he asks the bride:

N., do you take N., here present, for your lawful husband according to the rite of our holy mother, the Church?

She replies: I do.

The consent of one does not suffice, but consent must be given by both-expressed in words, if possible, but otherwise through equivalent signs, whether personally or through a proxy.

After he has received the consent of the parties, the priest tells them to join their right hands. et dicat:

Ego conjúngo vos in matrimónium. In nómine Patris, et Fílii, X et Spíritus Sancti. Amen. Vel aliis utatur verbis juxta receptum uniuscujusque loci ritum.

Then he sprinkles them with holy water.

Next the priest blesses the ring saying:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come to you.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Prayer

Bless X O Lord, this ring, which we are blessing X in Thy name, so that she who wears it, keeping faith with her husband in unbroken loyalty, may ever remain at peace with Thee, obedient to Thy will, and may live with him always in mutual love. Through Christ our Lord. R. Amen.

3. The priest then sprinkles the ring with holy water. The husband, taking the ring from the priest's hand, places it upon the ring finger of his wife's left hand, saying:

Take and wear this ring as a sign of our marriage vows.

In the name of the Father, and of the Son, X and of the Holy Ghost. Amen.

Then the priest adds:

V. Strengthen, O God, what you have wrought in us.

R. From your holy temple, which is in Jerusalem.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father silently as far as

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save your servants.

R. Who trust in you, my God.

V. Send them help, O Lord, from your sanctuary.

R. And sustain them from Sion.

V. Be a tower of strength for them, O Lord.

R. Against the attack of the enemy.

V. O Lord, hear my prayer.

R. And let my cry come to you.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Prayer

We beg you, Lord, to look on these your servants, and graciously to uphold the institution of marriage established by you for the continuation of the human race, so that they who have been joined together by your authority may remain faithful together by your help. Through Christ our Lord. R. Amen.

4. After this, if the nuptial blessing is to be given, the Mass pro Sponso et Sponsa is celebrated, according to the rubrics of the Roman Missal.

5. If several couples are married at the same time, the exchange of consent and contracting of marriage, as well as the formula Ego conjúngo vos in matrimónium, etc., are to take place separately for each individual couple, but the blessing of ring and other prayers are said only once, in the plural.

6. Wherever other praiseworthy customs and ceremonies are used in the celebration of the sacrament of matrimony, it is fitting that they be retained.

7. After the marriage has been celebrated, the pastor, or the one who takes his place, as soon as possible should inscribe in the Book of Marriages the names of the spouses and witnesses, and the place and day of the marriage celebrated, and the other things according to the prescribed form. And this is done even though another priest or one delegated by the pastor or by the Ordinary has taken the pastor's place.

Moreover, the pastor should note in the Book of Baptisms that the party has contracted marriage on such day in his (her) own parish. But if the party should have been baptized elsewhere, the pastor, having drawn up a note of the marriage entered into, should transmit to the pastor of the Baptism, either by himself or through the episcopal chancery, the fact that the marriage be set down in the Book of Baptisms.

THE SACRAMENT OF HOLY ORDERS: PRIESTHOOD

INTRODUCTION

Christ, eternal High Priest and mediator between God and men, redeemed us as a priest by offering Himself in sacrifice on the cross. And at the Last Supper, wishing to bequeath to the Church for all time an all- perfect offering to God--the sacramental reenactment of the sacrifice on the cross--instituted both the Sacrifice of the Mass and the Christian priesthood, the latter to perpetuate the former.

To all who are united with Him in the mystical body, the Church, Christ has given a share in His priesthood, a share which differs, however, in degree as well as in kind. First there is the priesthood of all Christians given in baptism and raised to a higher perfection in confirmation, by which the Christian people are empowered and privileged to have an active part in the offering of Holy Mass. In this participation they give to God the highest and most pleasing gift possible, that of the body and the blood of His divine Son, and get back from God in return the very same gift in holy communion.

But since God has made the faithful of His Church priests only in a limited sense, He has placed at their head priests endowed with the higher priestly powers of Jesus Christ. These are the priests in holy orders. In the Sacrifice of the Mass it is they who stand at the altar, representing Christ as priest and victim, and representing the people as offerers with them in the act of rendering to their Creator this all-perfect act of homage.

In offering the sacrifice of the New Covenant the Church does not offer something new, but a continuation and a representation, through efficacious sacramental signs, of Christ's saving act in His paschal sacrifice of death and resurrection. Consequently, the priests of the Church are not new mediators between God and men, but continue to act in the place of the one and only mediator, the Son of God and our Lord and Savior. Their function is to relate the unique priesthood of Christ to the general priesthood of the new people of God.

Although the highest function of the Christian priesthood is to offer worship at God's altar, and after that to carry out the related liturgical acts of administering the other sacraments, the priests of the Church participate in Christ's priesthood in another ministerial position. They participate also in the prophetic mediatorship of our Lord and His apostles, by making present God's holy word through the continued proclamation to men of the good news of salvation. Here too, as in the case of the sacrifice of the Church, there is not a new teaching, not a new revelation, not a new message which priests of the Church proclaim in their own name, but again it is the word of Christ, of the one final and definitive prophet of the Most High, being proclaimed and made present until the end of time. In fact, the priesthood of the Church would be degraded if it did not include the ministry of the word, the word of preaching and teaching. It is true, of course, that the ministry of preaching belongs in the first place to the bishop of the diocese, with whom the priests in holy orders are associated. But since the bishop practically speaking cannot carry out this important duty alone, the Council of Trent repeatedly emphasized that priests have a grave responsibility of sharing in this prophetic office of their bishop. The Sacrifice of the Mass and the other sacraments need to be accompanied by the word of the priest. And when priests utter the saving words and when they engage in the ministry of preaching they are not speaking in their own name but in the person of our Lord.

The Council of Trent has emphasized, moreover, that a priest of the Church is to resemble in all ways the Good Shepherd of the New Covenant. In imitating the Good Shepherd priests are associated with the bishop, who himself is absorbed in the charge of ruling the people and feeding the flock. And the work of ruling and feeding the flock does not stop within the sacred precincts of the house of God, it does not stop at the altar or in the pulpit, but extends outside the sacred place to other places that are to be made sacred, to the homes of the faithful or wherever there are men in need of hearing the saving truths of the Gospel, in need of the saving graces and helps that priests are empowered to bestow on them, in mind, heart, body, and soul. As the prayers, in particular the solemn preface, of the ordination rite so clearly and precisely bring out, the Christian priesthood is not only of a liturgical or ritual kind, but is charismatic and spiritual in other respects as well. The gifts conferred on a man in ordination are designed to edify the Church, edify in the original sense of that word, that is, to build up the spiritual building or kingdom of the people of God. Therefore, another conviction, of which the Church has been strongly aware from the beginning, is expressed in the prayers of the ordination rite, namely, that the full effectiveness of sacred functions is conditional upon the sanctity of those who exercise them. The graces of the Holy Spirit are given to priests not merely to ensure the sacramental validity of certain actions, but also to help them acquire a sanctity which might serve as a pattern for the Christian people.

St. John Chrysostom sums up the function of priests as the ministers of God by referring to Elias on Mt. Carmel. He describes the scene where the people of God are assembled in silence, the prophet at prayer, and fire is falling from heaven. And then goes on to say: "All these things were wonderful and amazing. But today the mysteries exceed all amazement. The priest stands there to cause not fire but the Holy Spirit to descend. He prays at length, not that fire falling from on high may consume the offerings, but that grace may descend on the community and may reach men's souls, making them brighter than silver that is tried by fire" (PG 48.642).

--TRANSLATOR

RITE FOR ORDINATION OF PRIESTS

{The rite of ordination of a priest is taken from the latest edition of the Roman Pontifical, Part I, issued on February 28, 1962. It has been requested that it be included here as a convenience, because of its special importance in the Church's liturgy and because it may be a long time before the Roman Pontifical is translated into English.}

The ordination of a priest must normally take place within the Mass, after the tract has been sung or recited up to the last verse exclusive; or on certain days before the alleluia verse.

The bishop is seated on the faldstool, which has been placed for him at the middle of the altar. He is wearing the mitre.

The candidates are vested in amice, alb, maniple, and stole worn in the manner of a deacon. Over the left arm they carry a folded chasuble, the vestment of priesthood; and in the right hand a lighted candle and the white linen hand, used later to bind their hands (in some places the band is attached to the cincture).

The Preparatory Ceremony

{The first part of the rite consists of the calling of the ordinands and the formal presentation of them to the bishop; the reading of the interdict; the archdeacon's petition and testimony; and the bishop's address to the ordinands.}

The archdeacon summons the ordinands with the formula: Let those who are to be ordained to the order of priesthood come forward.

As their names are read out one by one by the notary, each one replies: "Present" and steps forward; they arrange themselves in a semicircle before the bishop and kneel.

Then one of the assistants reads the interdict, a last warning that if anyone receives the sacrament under false pretences, he will incur the penalty of excommunication.

The most reverend father and ruler in Christ, His Excellency, N.N., by the grace of God and of the Apostolic See Bishop of N., commands and charges, under pain of excommunication, that no one here present for the purpose of taking orders shall come forward to be ordained under any pretext, if he be irregular, excommunicated by law or by judicial sentence, under interdict or suspension, illegitimate, infamous, or in any other way disqualified, or of another diocese, unless he has the permission of his bishop. He enjoins, moreover, that none of the ordained shall depart until the Mass is over and the bishop's blessing has been received.

Now the archdeacon presents the candidates to the bishop, saying:

Most Reverend Father, our holy Mother the Catholic Church asks you to ordain these deacons here present to the burden of the priesthood.

The bishop inquires:

Do you know if they are worthy? The archdeacon replies:

As far as human frailty allows one to know, I am certain and I testify that they are worthy to undertake the burden of this office.

The bishop says:

Thanks be to God.

The Bishop's Address

{In the first place the bishop addresses himself to the clergy and the people, consulting with them about the fitness of the men who are being presented for ordination. This is reminiscent of olden times when the custom prevailed of having priests and other clergy chosen by the will of the people. It must be kept in mind, then, that in the present discipline of the Church the people can merely raise objections, but it is the bishop who makes the choice.}

The bishop addresses the clergy and the people as follows:

My dear brethren, since the captain of a ship and its passengers alike have reason to feel safe or else in danger on a voyage, they ought to be of one mind in their common interests. Not without reason, then, have the fathers decreed that the people too should be consulted in the choice of those who are to be raised to the ministry of the altar.

For sometimes it happens that one or another person has knowledge about the life and conduct of a candidate that is not generally known. And the people will necessarily be more inclined to be loyal to a priest if they have given consent to his ordination.

As far as I can judge, the conduct of these deacons, who with God's help are to be ordained to the priesthood, is commendable and is pleasing to God. In my opinion, then, they are deserving of being promoted to a higher honor in the Church. Yet it is well to consult the people as a whole, rather than to rely on one or a few, whose approval might be a consequence of partiality or of misjudgment.

Be perfectly free, then, to say what you know about the conduct and character of the candidates and what you think of their fitness. But let your approval of their elevation to the priesthood be based more on their merits than on your own affection for them. Consequently, if anyone has anything against them, let him for God's honor and in God's name come forward and sincerely speak his mind. Only let him remember his own state.

After a brief pause the bishop continues, addressing himself now in exhortation to the candidates:

My dear sons, who are about to be consecrated to the office of the priesthood, endeavor to receive that office worthily, and once ordained, strive to discharge it in a praiseworthy manner. A priest's duties are to offer sacrifice, to bless, to govern, to preach, and to baptize. So high a dignity should be approached with great awe, and care must be taken that those chosen for it are recommended by eminent wisdom, upright character, and a long-standing virtuous life.

Thus it was that when the Lord commanded Moses to choose as his helpers seventy men from the whole tribe of Israel, to whom He would impart the gifts of the Holy Spirit, He said to him: "Choose the ones whom you know to be elders of the people" (Num 11.16). It is you yourselves who are prefigured in these seventy elders, if now, by the help of the sevenfold gifts of the Holy Spirit, you are faithful to the Ten Commandments, and display soundness and maturity in knowledge and in action.

Under the same kind of sign and figure, our Lord, in the New Law, chose the seventy-two disciples, and sent them before Him two by two to preach. Thus He taught us both by word and by deed that the ministers of His Church should be perfect both in faith and in works; in other words, that their lives should be founded on the twofold love of God and of neighbor. Strive, then, to be such, that by God's grace you may be worthy of being chosen to assist Moses and the twelve apostles, that is, the Catholic bishops who are prefigured by Moses and the apostles. Then indeed is Holy Church surrounded, adorned, and ruled by a wonderful variety of ministers, when from her ranks are consecrated bishops, and others of lesser orders, priests, deacons, and subdeacons, each of a different dignity, yet comprising the many members of the one body of Christ.

Therefore, my dear sons, chosen as you are by the judgment of our brethren to be consecrated as our helpers, keep yourselves blameless in a life of chastity and sanctity. Be well aware of the sacredness of your duties. Be holy as you deal with holy things. When you celebrate the mystery of the Lord's death, see to it that by mortifying your bodies you rid yourselves of all vice and concupiscence. Let the doctrine you expound be spiritual medicine for the people of God. Let the fragrance of your lives be the delight of Christ's Church, that by your preaching and example you help to build up the edifice which is the family of God. May it never come about that we, for promoting you to so great an office, or you, for taking it on yourselves, should deserve the Lord's condemnation; but rather may we merit a reward from Him. So let it be by His grace.

All: Amen.

Litany of the Saints

If ordination to the priesthood was not preceded earlier by ordination to the subdiaconate or the diaconate, then the Litany of the Saints is chanted at this time. During the litany the candidates humbly lie prostrate on the floor of the sanctuary. The bishop kneels on the altar predella. For the litany see Litany of the Saints (and for the music see the music supplement).

After the invocation "That you grant eternal rest to all the faithful departed" the bishop stands and turns to the ordinands (who remain prostrate on the floor). Holding the crozier in his left hand and still wearing the mitre, the bishop chants or recites the following:

That you bless ✠ these elect. R. We beg you to hear us.

That you bless ✠ and sanctify ✠ these elect. R. We beg you to hear us.

That you bless ✠ and sanctify ✠ and consecrate these elect. R. We beg you to hear us.

Then the bishop kneels again at the faldstool, and the chanters finish the litany up to "Lord, have mercy. Christ, have mercy. Lord have mercy," inclusive.

The Laying-on of Hands

{When the litany is ended the candidates rise and go in pairs to kneel before the bishop. The bishop places both his hands on the head of each candidate in turn, without saying anything. This very simple though impressive action, unaccompanied by prayer or chant, is called the essential matter of the sacrament. It signifies that the power of priesthood is conferred by the bishop imposing hands on the candidate, transmitting to the latter the power which the bishop himself has received from Christ through the apostles and their successors.}

After the bishop has imposed hands on them, they return to their former place and kneel. When all are in place the bishop holds his right hand outstretched over them. Next the priests who are present come forward and lay both their hands on the head of each candidate Then, forming a semicircle beginning at the gospel side, they stand behind the candidates and hold their right hand outstretched over them just as the bishop is doing.

The act of the priests taking part in the ceremony of laying-on of hands is perhaps a relic of the time when more than one bishop took part in the ordination of priests, and each bishop present imposed hands on the ordinands. The present ceremony of the priests, imposing hands has no other purpose than to make more forceful the outward sign of power being conferred through this kind of action.

The bishop (wearing the mitre) now says the following prayer:

My brethren, let us implore God the Father almighty to multiply His heavenly gifts in these servants of His whom He has chosen for the office of the priesthood. May they fulfill by His grace the office they receive by His goodness; through Christ our Lord.

All: Amen.

Then the bishop removes the mitre, turns to the altar, and says:

Let us pray.

The ministers: Let us kneel down. R. Arise.

Then the bishop turns around to the ordinands and says:

Hear us, we pray, O Lord God, and pour out on these servants of yours the blessing of the Holy Spirit and the power of priestly grace. And now as we present them for consecration in your benign presence, may you sustain them forever by the bounty of your gifts. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God,

Here the bishop extends his hands and chants or recites the conclusion to the preceding prayer and the following versicles:

B: Forever and ever.

All: Amen.

B: The Lord be with you.

All: May He also be with you.

B: Lift up your hearts.

All: We have lifted them up to the Lord.

B: Let us give thanks to the Lord our God.

All: It is fitting and right to do so.

The Solemn Prayer and Form of the Sacrament

{This very beautiful prayer, also called the consecratory preface, is the actual form of the sacrament, and in early times the Roman rite for ordination had nothing more than a prayer or prayers of this kind, along with the imposition of hands. A theology of the sacrament could quite easily be constructed on this prayer. In brief, it asks for God's grace, for He is the source of all honors and dignities, as also of all growth and order. It states the principle that God's loving providence guides His rational creatures through stages of gradual progress and perfection. It points out how this principle operated in the Old Testament, in God's choosing Moses and the seventy elders to assist Him; and in the New, in Christ's choosing the apostles and their successors to carry out the ministry of His Church. Then follows a petition that the bishop may have helpers in the men being ordained, who will prove themselves to be elders in the best sense of the term. Lastly the Holy Spirit and His gifts are invoked on the candidates, that they be raised to the priesthood and be filled with the holiness which should characterize this office.}

The bishop continues with the consecratory preface:

It is indeed fitting and right, praiseworthy and salutary that we should always and everywhere give thanks to you, O holy Lord, almighty Father, everlasting God, the source of all honors and the dispenser of all dignities. Through you all things make progress and receive their permanence. In accord with your wise designs all rational creatures advance to a higher excellence. And in accord with this same principle the various grades of priests and the offices of levites, instituted for sacred functions, grew and developed. For after appointing chief priests to rule the people, you selected men of lesser degree and second rank to be their associates and their helpers. Thus in the desert you propagated Moses' spirit in the hearts of seventy judicious men, with whose help he was enabled to govern easily the countless multitude. Thus too you imbued Eleazar and Ithamar, the sons of Aaron, with the abundant graces of their father, in order to assure a sufficient number of priests for the offering of saving sacrifices and the performance of the more common sacred rites. By the same providence, O Lord, you gave the apostles of your Son associate teachers of the faith, and by their help as preachers of a second rank the apostles made their voice heard to the ends of the earth. Therefore, we beg you, Lord, to support us in our weakness with similar helpers, for inasmuch as we are weaker, so much the more we stand in need of them.

The Essential Form

At this point the bishop interrupts the chant and recites the following words, which constitute the essential form of the sacrament:

Almighty Father, we pray that you bestow on these servants of yours the dignity of the priesthood. Renew in their hearts the spirit of holiness, so that they may be steadfast in this second degree of the priestly office received from you, O God, and by their own lives suggest a rule of life to others.

Here the bishop resumes the chant of the rest of the preface:

May they be prudent fellow-workers in our ministry. May they shine in all the virtues, so that they will be able to give a good account of the stewardship entrusted to them. and finally attain the reward of everlasting blessedness.

The bishop recites the conclusion in a low voice, but loud enough to be heard by those near him:

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

Investiture of the New Priests

Now the newly ordained priests go and kneel before the bishop one by one. The bishop is seated on the faldstool and is wearing the mitre. He takes the stole, until now worn by the newly ordained on the left shoulder, draws it over the right shoulder, and arranges it in the form of a cross over the chest (in the manner worn by a priest). As he does so he says to each one:

Take the yoke of the Lord, for His yoke is sweet and His burden light.

Next he invests each one with the chasuble, leaving it folded and pinned at the back but hanging down in front. As he does so he says:

Take the vestment of priesthood which signifies charity; for God is able to advance you in charity and in perfection.

To this the ordained adds: Thanks be to God.

The bishop rises, removes the mitre, and says the following prayer, during which all the others kneel:

O God, the source of all holiness, whose consecration is ever effective, whose blessing is ever fulfilled, pour out on these servants of yours, whom we now raise to the dignity of the priesthood, the gift of your blessing. By their noble and exemplary lives let them prove that they are really elders of the people, and true to the norms laid down by Paul to Timothy and Titus. Let them meditate on your law day and night, so that they may believe what they have read, and teach what they have believed, and practice what they have taught. May justice, constancy, mercy, courage, and all the other virtues be reflected in their every way of acting. May they inspire others by their example, and hearten them by their admonitions. May they keep pure and spotless the gift of their high calling. For the worship of your people may they change bread and wine into the body and blood of your Son by a holy consecration. May they through persevering charity mature "unto the perfect man, unto the measure of the age of the fulness of Christ," and rise on the day of the just and eternal judgment of God with a good conscience, true faith, and the full gifts of the Holy Spirit. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with

you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

The bishop kneels, facing the altar, and intones the hymn, "Veni Creator" which is then continued by the choir (for the music see the music supplement):

Veni Creator

Come, Holy Ghost, Creator blest,

And in our souls take up your rest;

Come with your grace and heavenly aid

To fill the hearts which you have made.

O Comforter, to you we cry,

You heavenly gift of God Most High,

You, fount of life and fire of love,

And sweet anointing from above.

You in your sevenfold gifts are known;

You, finger of God's hand we own;

You, promise of the Father, you

Who do the tongue with power imbue.

Kindle our senses from above,

And make our hearts o'erflow with love;

With patience firm and virtue high

The weakness of our flesh supply.

Far from us drive the foe we dread,

And grant us your peace instead;

So shall we not, with you for guide,

Turn from the path of life aside.

Oh, may your grace on us bestow

The Father and the Son to know;

And you, through endless times confessed,

Of both the eternal Spirit blest.

Now to the Father and the Son,

Who rose from death, be glory given,

With you, O holy Comforter,

Henceforth by all in earth and heaven. Amen.

The Anointing of Hands

After the first verse of the hymn the bishop rises and sits on the faldstool (wearing the mitre). He removes his gloves but puts the episcopal ring back on his finger. The gremiale is placed over his knees. The ordained come forward and one by one kneel before the bishop. He then takes the oil of catechumens and anoints both of their hands which they hold together palms upward. First he anoints the inside of the hands, tracing a cross from the thumb of the right hand to the index finger of the left, and from the thumb of the left hand to the index finger of the right. Next he anoints the entire palms. He says as he performs the anointings:

May it please you, O Lord, to consecrate and sanctify these hands by this anointing and our ✠blessing.

All: Amen.

And having made the sign of the cross over the hands of the ordained he continues:

That whatever they bless may be blessed, and whatever they consecrate may be consecrated in the name of our Lord Jesus Christ.

To the above form each of the ordained adds:

Amen.

Then the bishop closes or joins together the hands of the ordained. The latter, keeping his hands joined, goes to the side of the altar where one of the assistants of the bishop binds the consecrated hands together with a white cloth, leaving the fingers free. Each of the ordained goes back to his place. The bishop cleanses his fingers with a piece of bread.

Presentation of the Host and Chalice

The bishop now presents each of the ordained with a chalice containing wine and water and a paten upon it with a host. The ordained touches with the fore and middle fingers both the paten and the cur of the chalice. During this ceremony the bishop says:

Receive the power to offer sacrifice to God, and to celebrate Masses for the living and the dead, in the name of the Lord.

All: Amen.

Having cleansed his hands the bishop goes to the throne or to the faldstool at the epistle side. Mass is resumed with the singing of the last verse of the tract or sequence or alleluia verse.

Concelebration of the Mass

After the offertory antiphon the bishop puts on the mitre and is seated before the middle of the altar. The ordained come to the altar, and two by two kneel before the bishop and present him with a lighted candle, kissing his hand as they do so. After this they return to their places.

From now on all the newly ordained priests pray the Mass along with the bishop, saying all prayers aloud, even those usually said in a low voice. They receive the kiss of peace from the bishop at the usual time. At holy communion the ordained, before receiving the sacred host, say "Amen" to the formula and then kiss the bishop's ring.

After receiving communion they go to the epistle side of the altar to partake of some wine, not from the chalice which the bishop has consecrated, but from another containing ordinary wine. One of the assisting priests holds a chalice and a purificator in readiness for this purpose.

After taking the ablution and washing his hands, the bishop removes the mitre, stands at the epistle side, and intones the following responsories, which are continued by the choir (for the music see the music supplement):

Responsory

No longer do I call you servants * but my friends, for you have known all things I have wrought in your midst, (alleluia).*

Receive the Holy Spirit, the Advocate, within you. * It is He whom the Father will send to you, (alleluia).

V. You are my friends if you do the things that I command you. * Receive the Holy Spirit, the Advocate, within you.

Glory be to the Father, and to the Son, and to the Holy Spirit. * It is He whom the Father will send to you, (alleluia).

The alleluia is omitted from Septuagesima to Easter.

Having said the responsory the bishop puts on the mitre, goes to the middle of the altar, and turns to the ordained. The latter now recite the Creed which is a summary of the faith they will henceforth preach:

I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sits at the right hand of God the Father almighty, from there He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Commission to Absolve

When the Creed is finished the bishop sits on the faldstool at the middle of the altar (he is wearing the mitre). As the ordained kneel before him one by one, he places both his hands on the head of the ordained and says to each one:

Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

Then the bishop unfolds the chasuble, which the ordained has worn folded on his shoulders until now; and as he lets the chasuble drop at the back he says to each one:

The Lord clothe you with the robe of innocence.

The Promise of Obedience

Then each of the ordained comes again before the bishop, kneels and places his folded hands between the hands of the bishop. If the bishop is the Ordinary of the ordained he says to him:

Do you promise me and my successors reverence and obedience?

The priest replies: I promise.

But if the bishop is not the Ordinary of the newly ordained he says to him as he holds his hands (if he is a secular priest):

Do you promise reverence and obedience to the bishop who is your Ordinary for the time being? R: I promise.

Or he says to a priest of a religious order:

Do you promise reverence and obedience to the prelate who is your Ordinary for the time being? R: I promise.

Then the bishop, still holding the newly ordained's hands within his own, kisses him on the right cheek, saying:

The peace of the Lord be always with you.

The ordained responds: Amen.

Admonition and Blessing

Afterward when the ordained have returned to their place, the bishop sits down, puts on the mitre, takes the crozier, and addresses the ordained as follows:

My dear sons, as the office you are undertaking is hazardous enough, I admonish you, before you begin to celebrate Mass, to learn carefully from other experienced priests the ritual of the whole Mass--the consecration, the breaking of the host, and the communion.

The bishop rises, and retaining the mitre and crozier, blesses the priests who kneel before him, saying in a loud voice:

May the blessing of almighty God, Father, ✠Son, ✠and Holy ✠Spirit ✠come upon you, that you may be blessed in the priestly order, and may offer for the sins and transgressions of the people appeasing sacrifices to almighty God, to whom be honor and glory forever and ever.

All: Amen.

At the end of Mass the bishop gives the pontifical blessing in the usual way:

B: Blessed be the name of the Lord.

All: Now and forevermore.

B: Our help is in the name of the Lord. All: Who made heaven and earth.

B: May almighty God bless you, the Father, ✠Son, ✠and Holy ✠Spirit.

All: Amen.

Final Exhortation

The bishop sits down and speaks a final word to the ordained, saying:

My dear sons, ponder well the order you have taken and the burden laid on your shoulders. Strive to lead a holy and devout life, and to please almighty God, that you may obtain His grace. May He in His kindness deign to bestow it on you.

Now that you have been ordained to the priesthood, may I ask you, after you have offered your first Mass, to celebrate three other Masses, namely, one in honor of the Holy Spirit, a second in honor of blessed Mary, ever a Virgin, and a third for the faithful departed. I ask you also to pray to almighty God for me.

Mass is concluded as usual.

THE SEVEN PENITENTIAL PSALMS AND LITANY OF THE SAINTS

These are used on a number of occasions, for example, as prayers for the sick, especially during the administration of the last sacraments.

Antiphon: Do not call to mind, Lord, our offenses or those of our parents; * nor take retribution on our sins.

P: Lord, reprove me not in your anger, * nor chastise me in your wrath.

All: Have pity on me, Lord, for I am languishing; * heal me, Lord, for my body is in terror;

P: My soul, too, is utterly terrified; * but you, O Lord, how long

All: Return, O Lord, save my life; * rescue me because of your kindness,

P: For among the dead no one remembers you; * in the nether world who gives you thanks?

All: I am wearied with sighing; every night I flood my bed with weeping; * I drench my couch with my tears.

P: My eyes are dimmed with sorrow; * they have aged because of all my foes.

All: Depart from me, all evildoers, * for the Lord has heard the sound of my weeping;

P: The Lord has heard my plea; * the Lord has accepted my prayer.

All: All my enemies shall be put to shame in utter terror; * they shall fall back in sudden shame.

P: Glory be to the Father.

All: As it was in the beginning.

P: Happy is he whose fault is taken away, * whose sin is covered.

All: Happy the man to whom the Lord imputes no guilt, * in whose spirit there is no guile.

P: As long as I would not speak, my bones wasted away * with my groaning all the day.

All: For day and night your hand was heavy upon me; * my strength was dried up as by the heat of summer.

P: Then I acknowledged my sin to you, * I did not conceal my guilt.

All: I said, "I confess my faults to the Lord," * and you took away the guilt of my sin.

P: For this shall every faithful man pray to you * in time of stress.

All: Though deep waters overflow, * they shall not reach him.

P: You are my shelter; from distress you will preserve me; * with glad cries of freedom you will ring me round.

All. I will instruct you and show you the way you should walk; * I will counsel you, keeping my eye on you.

P: Be not senseless like horses or mules; with bit and bridle their temper must be curbed, * else they will not come near you.

All: Many are the sorrows of the wicked, * but kindness surrounds him who trusts in the Lord.

P: Be glad in the Lord and rejoice, you just; * exult, all you upright of heart.

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 37

P: Lord, in your anger punish me not, * in your wrath chastise me not;

All: For your arrows have sunk deep in me, * and your hand has come down upon me.

P: There is no health in my flesh because of your indignation; * there is no wholeness in my bones because of my sin,

All: For my iniquities have overwhelmed me; * they are like. a heavy burden, beyond my strength.

P: Noisome and festering are my sores * because of my folly,

All: I am stooped and bowed down profoundly; * I go all day in mourning,

P: For my loins are filled with burning pains; * there is no health in my flesh.

All: I am numbed and severely crushed; * I roar with anguish of heart.

P: O Lord, all my desire is before you; * my groaning is not hid from you.

All: My heart throbs; my strength forsakes me; * the very light of my eyes has failed me.

P: My friends and my companions stand back because of my affliction; * my neighbors stand afar off.

All: Men lay snares for me seeking my life; they look to my misfortune, they speak of ruin, * treachery they talk of all the day.

P: But I am like a deaf man, hearing not, * like a dumb man who opens not his mouth.

All: I am become like a man who neither hears * nor has in his mouth a retort.

P: Because for you, Lord, I wait; * you, Lord my God, will answer

All: When I say, "Let them not be glad on my account * who, when my foot slips, glory over me."

P: For I am very near to falling, * and my grief is with me always.

All: Indeed, I acknowledge my guilt; * I grieve over my sin.

P: But my undeserved enemies are strong; * many are my foes without cause.

All: Those who repay evil for good * harass me for pursuing good.

P: Forsake me not, Lord; * my God, be not far from me.

All: Make haste to help me, * O Lord, my salvation!

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 50

P: Have mercy on me, O God, in your goodness; * in the greatness of your compassion wipe out my offense.

All: Thoroughly wash me from my guilt * and cleanse me of my sin.

P: For I acknowledge my offense, * and my sin is before me always:

All: "Against you only have I sinned, * and done what is evil in your sight,"

P: That you may be justified in your sentence, * vindicated when you condemn.

All: Indeed, in guilt was I born, * and in sin my mother conceived me;

P: See, you are pleased with sincerity of heart, * and in my inmost being you teach me wisdom.

All: Cleanse me of sin with hyssop, that I may be purified; * wash me, and I shall be whiter than snow.

P: Let me hear the sounds of joy and gladness; * the bones you have crushed shall rejoice.

All: Turn away your face from my sins, * and blot out all my guilt.

P: A clean heart create for me, O God, * and a steadfast spirit renew within me.

All: Cast me not out from your presence, * and take not your holy spirit from me.

P: Give me back the joy of your salvation, * and sustain a willing spirit within me.

All: I will teach transgressors your ways, * and sinners shall return to you.

P: Free me from blood guilt, God, my saving God; * then my tongue shall revel in your justice.

All: Lord, open my lips, * and my mouth shall proclaim your praise.

P: For you are not pleased with sacrifices; * should I offer a holocaust, you would not accept it.

All: My sacrifice, O God, is a contrite spirit; * a heart contrite and humbled, O God, you will not spurn.

P: Be bountiful, Lord, to Sion in your kindness * rebuilding the walls of Jerusalem;

All: Then shall you be pleased with due sacrifices, burnt offerings and holocausts; * then shall they offer up bullocks on your altar.

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 101

P: O Lord, hear my prayer, * and let my cry come to you.

All: Hide not your face from me * in the day of my distress.

P: Incline your ear to me; * in the day when I call, answer me speedily.

All: For my days vanish like smoke, * and my bones burn like fire.

P: Withered and dried up like grass is my heart; * I forget to eat my bread.

All: Because of my insistent sighing * I am reduced to skin and bone.

P: I am like a desert pelican; * I have become like an owl among the ruins.

All: I am sleepless, and I moan; * I am like a sparrow alone on the housetop.

P: All the day my enemies revile me; * in their rage against me they make a curse of me.

All: For I eat ashes like bread * and mingle my drink with tears.

P: Because of your fury and your wrath; * for you lifted me up only to cast me down.

All: My days are like a lengthening shadow, * and I wither like grass.

P: But you, Lord, abide forever, * and your name through all generations.

All: You will arise and have mercy on Sion, * for it is time to pity her, for the appointed time has come.

P: For her stones are dear to your servants, * and her dust moves them to pity.

All: And the nations shall revere your name, O Lord, * and all the kings of the earth your glory.

P: When the Lord has rebuilt Sion * and appeared in His glory;

All: When He has regarded the prayer of the destitute, * and not despised their prayer.

P: Let this be written for the generation to come, * and let His future creatures praise the Lord:

All: "The Lord looked down from His holy height, * from heaven He beheld the earth;

P: To hear the groaning of the prisoners, * to release those doomed to die,"

All: That the name of the Lord may be declared in Sion; * and His praise in Jerusalem,

P: When the peoples gather together, * and the kingdoms, to serve the Lord.

All: He has broken down my strength in the way; * he has cut short my days.

P: I say: O my God, take me not hence in the midst of my days; * through all generations your years endure.

All: Of old you established the earth, * and the heavens are the work of your hands.

P: They shall perish, but you remain * though all of them grow old like a garment.

All: Like clothing you change them, and they are changed, * but you are the same, and your years have no end.

P: The children of your servants shall abide, * and their posterity shall continue in your presence.

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 129

P: Out of the depths I cry to you, Lord; * Lord, hear my voice!

All: Let your ears be attentive * to my voice in supplication:

P: If you, Lord, mark iniquities, * Lord, who can stand?

All: But with you is forgiveness, * that you may be revered.

P: I trust in the Lord; * my soul trusts in His word.

All: My soul waits for the Lord * more than sentinels wait for the dawn.

P: More than sentinels wait for the dawn, * let Israel wait for the Lord,

All: For with the Lord is kindness * and with Him is plenteous redemption;

P: And He will redeem Israel * from all their iniquities.

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 142

P: Lord, hear my prayer; hearken to my pleading in your faithfulness; * in your justice answer me.

All: And enter not into judgment with your servant, * for before you no living man is just.

P: For the enemy pursues me; he has crushed my life to the ground; * he has left me dwelling in the dark, like those long dead.

All: And my spirit is faint within me, * my heart within me is appalled.

P: I remember the days of old; I meditate on all your doings, * the work of your hands I ponder.

All: I stretch out my hands to you; * my soul thirsts for you like parched land.

P: Hasten to answer me, Lord, * for my spirit fails me.

All: Hide not your face from me * lest I become like those who go down into the pit.

P: Let me feel your kindness without delay, * for in you I trust.

All: Show me the way in which I should walk, * for to you I lift up my soul.

P: Rescue me from my enemies, Lord, * for in you I hope.

All: Teach me to do your will, * for you are my God.

P: Your spirit is good; * may it guide me on level ground.

All: For your name's sake, Lord, preserve me; * in your mercy free me from distress.

P: And in your kindness destroy my enemies; bring to nought all my foes, * for I am your servant.

All: Glory be to the Father.

P: As it was in the beginning.

Antiphon: Do not call to mind, Lord, our offenses or those of our parents; * nor take retribution on our sins.

LITANY OF THE SAINTS

{The Litany of the Saints is used in ordination, Forty Hours', processions, and other occasions. Both the Roman Ritual and the Roman Pontifical direct that the first three invocations be repeated. The music for this litany is given in the music supplement. The invocations are sung (or recited) by the chanters or the priest; the responses by all.}

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, have mercy.

All: Christ, have mercy.

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, hear us.

All: Christ, graciously hear us.

P: God, the Father in heaven.

All: Have mercy on us.

P: God, the Son, Redeemer of the world.

All: Have mercy on us.

P: God, the Holy Spirit.

All: Have mercy on us.

P: Holy Trinity, one God.

All: Have mercy on us.

Holy Mary, pray for us, (After each invocation: "Pray for us.")

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,
St. Gabriel,
St. Raphael,

All holy angels and archangels,

All holy orders of blessed spirits,

St. John the Baptist,

St. Joseph,

All holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,
St. James,

St. John,

St. Thomas,

St. James,
St. Philip,

St. Bartholomew,

St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,

All holy apostles and evangelists,

All holy disciples of the Lord,

All holy Innocents,

St. Stephen,
St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

All holy martyrs,

St. Sylvester,
St. Gregory,
St. Ambrose,

St. Augustine,

St. Jerome,

St. Martin,

St. Nicholas,

All holy bishops and confessors,

All holy doctors,

St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,

All holy priests and levites,

All holy monks and hermits,

St. Mary Magdalen,

St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,

All holy virgins and widows,

P: All holy saints of God,

All: Intercede for us.

P: Be merciful,

All: Spare us, O Lord.

P: Be merciful,

All: Graciously hear us, O Lord.

From all evil, deliver us, O Lord.* (After each invocation: "Deliver us, O Lord.")

From all sin,

From your wrath,

From sudden and unprovided death,

From the snares of the devil,

From anger, hatred, and all ill will,

From all lewdness,

From lightning and tempest,[1]

From the scourge of earthquakes,

From plague, famine, and war,[2]

{The following invocation is used only at Forty Hours': From dangers that threaten us,}

From everlasting death,

By the mystery of your holy incarnation,

By your coming,

By your birth,

By your baptism and holy fasting,

By your cross and passion,

By your death and burial,

By your holy resurrection,

By your wondrous ascension,

By the coming of the Holy Spirit, the Advocate,

On the day of judgment,

P: We sinners,

All: We beg you to hear us.

That you spare us, * (After each invocation: "We beg you to hear us.")

That you pardon us,

That you bring us to true penance,

That you govern and preserve your holy Church,

That you preserve our Holy Father and all ranks in the Church in holy

religion,

That you humble the enemies of holy Church,

That you give peace and true concord to all Christian rulers,

That you give peace and unity to the whole Christian world,

That you restore to the unity of the Church all who have strayed from

the truth, and lead all unbelievers to the light of the Gospel,

That you confirm and preserve us in your holy service,

That you lift up our minds to heavenly desires,

That you grant everlasting blessings to all our benefactors,

That you deliver our souls and the souls of our brethren, relatives,

and benefactors from everlasting damnation,

That you give and preserve the fruits of the earth,[3]

That you grant eternal rest to all the faithful departed,[4]

That you graciously hear us,

Son of God,

P: Lamb of God, who take away the sins of the world,

All: Spare us, O Lord.

P: Lamb of God, who take away the sins of the world,

All: Graciously hear us, O Lord.

P: Lamb of God, who take away the sins of the world,

All: Have mercy on us.

P: Christ, hear us.

All. Christ, graciously hear us.

P: Lord, have mercy.

All: Christ, have mercy.

P: Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 69

P: Deign, O God, to rescue me; * O Lord, make haste to help me.

All: Let them be put to shame and confounded * who seek my life.

P: Let them be turned back in disgrace * who desire my ruin.

All: Let them retire in their shame * who say to me, "Aha, aha!"

P: But may all who seek you * exult and be glad in you,

All: And may those who love your salvation * say ever, "God be glorified!"

P: But I am afflicted and poor; * O God, hasten to me!

All: You are my help and my deliverer; * O Lord, hold not back!

P: Glory be to the Father.

All: As it was in the beginning.

After the psalm the celebrant (still kneeling) sings the following prayers in the ferial tone:

P: Save your servants.

All: Who trust in you, my God.

P: Let us find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over us.

All: And the son of iniquity be powerless to harm us.

P: Lord, deal not with us as our sins deserve.

All: Nor take retribution on us on account of our sins.

P: Let us pray for our sovereign Pontiff N..

All: The Lord preserve him and renew his life, make him happy on earth, and deliver him from the ill will of his enemies.

P: Let us pray for our benefactors.

All: Lord, for the glory of your name, reward with everlasting life all those who do good to us.

P: Let us pray for the faithful departed.

All: Lord, grant them eternal rest, and let perpetual light shine upon them.

P: May they rest in peace.

All: Amen.

P: For our absent brethren.

All: Save your servants who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

The Collects for Forty Hours' are given in their proper place (see Forty Hours' Adoration).

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that we and all your servants, bound by the fetters of sin, may be pardoned by your loving kindness.

We beg you, Lord, hear the plea of your suppliants, pardon the sins of your penitents, and kindly grant us your tender forgiveness along with your peace.

Show us, O Lord, your indescribable mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes that our transgressions rightly deserve.

Almighty everlasting God, be gracious to your servant, N., our sovereign Pontiff, and in your kindness lead him on the path of everlasting salvation; may he by your grace seek only that which pleases you and carry it out with all his might.

God, from whom come holy desires, right counsels, and good works, give to your servants that peace which the world cannot give; so that our hearts may be dedicated to the observance of your law, freed from fear of our enemies, and tranquil in the knowledge of your protection.

Lord, inflame our affections and our understanding with the fire of the Holy Spirit, that we may serve you with a chaste body and please you with a pure heart.

God, the Creator and Redeemer of all the faithful, grant to the souls of your departed servants remission of all sins; and by our fervent prayers may they obtain the pardon they have always desired.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you.

Almighty everlasting God, Lord of both the living and the dead; deal mercifully with all whom you foresee shall be yours by faith and good works. Hear us, your lowly servants, and grant that those for whom we earnestly offer our prayers, whether this present world still detains them in the flesh or the world to come has already claimed their souls, may obtain pardon of all their sins, through your mercy and goodness and through

the intercession of your saints. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

P: May the almighty and merciful Lord graciously hear us.

All: Amen.

P: May the souls of the faithful departed through the mercy of God rest in peace.

All: Amen.

If the papacy is vacant, in place of the invocation "That you preserve our Holy Father and all ranks in the Church" etc., the invocation will be "That you preserve all ranks in the Church," etc. And the verse "Let us pray for our sovereign Pontiff, N.," together with its response and prayer is omitted.

ENDNOTES

1. In the procession for averting tempest this invocation is said twice.

2. In the procession in time of death and plague this invocation is said twice.

3. In the procession in time of famine and want this invocation is said twice (see Procession in Time of Famine).

4. In ordination the bishop rises at this point and inserts three special invocations (see Ordination of Priests).

In the blessing of a new church the priest rises here, and making the sign of the cross inserts a special invocation (see Blessing of a New Church or Public Oratory)

In the reconciliation of a profaned church--see Rite for Reconciling a Profanced Church.

In the reconciliation of a profaned cemetery--see Rite for Reconciling a Profaned Cemetary.

In the procession for petitioning rain--see Procession for Imploring Rain.

In the procession for petitioning calm weather--see Procession for Imploring Fair Weather.

In the procession in time of death and plague--see Procession in Time of Epidemic and Plague.

THE LITURGY FOR THE FAITHFUL DEPARTED

INTRODUCTION

The burial of one who has fallen asleep in Christ is in a certain sense a counterpart of his baptism. On the day of baptism he was brought into the house of God, his body alive but his soul dead in sin. Now, before being laid to rest, he returns for a last visit to the church edifice, the earthly image of the heavenly Jerusalem, his body a corpse but his soul gloriously alive in Christ through the bond of sanctifying grace.

It is truly meet and right and conducive to salvation that at all times and in all places we give thanks to you, holy Lord, almighty Father everlasting God, through Christ our Lord. For in the death of your faithful life is merely changed not taken away, and when the shelter of this earthly sojourn falls asunder, an everlasting dwelling in heaven awaits them in reward.[1]

The fragile vessel which was the temple of an immortal soul, the body consecrated and sanctified along with the soul through baptism and the other sacraments, is worthy of honor and respect in death as it was in life. For its committal to the earth is nothing less than the planting of a seed from which will come forth a glorified body on the day of resurrection. At the moment of its departure the soul wings its way to the presence of Him by whom it was fashioned, either to share immediately in the splendor of the beatific vision, or to be detained in a place of purification. However, a disembodied soul in the light of what constitutes human nature, is something incomplete, and it requires for unending perfection and happiness an eventual reunion with its onetime earthly abode. Without faith in purgatory as the state of purification, without faith in man's everlasting transfiguration, without faith in a corruptible body being revivified an incorruptible one, we could not understand the suffrages and ceremonies of the Catholic funeral service. The blessing of the corpse, the prayers, and the Requiem Mass must be seen for what they are, help to the departed Christian given by the communion of saints of which he is a member.

Christian burial--the Office, Mass of Requiem, and interment--is charged throughout in the highest degree with optimism and confidence. Such optimism and hope in the face of death can be appreciated only if one understands the mind of the Church in regard to the passing of her children. One of the finest treatises on the subject is Eugene Walter's "Die Herrlichkeit des Christlichen Sterbens." Although no attempt can be made to summarize the work, we borrow here from its inspiring contents. Death is a summons from God, our almighty sovereign, not when we but when He wills it. In the realization that death is under His dominion, faith begins to triumph and to break out into song: "O death, where is your victory? O death, where is your sting?"[2] It is true that death has come upon man as one of the penalties for sin: "For by a man came death, and by a man the resurrection of the dead."[3] Yet even this penalty can be viewed in our favor more as an opportunity for penance than as a punishment for sin. Adam's fall and our continued transgressions have their malice mainly in the fact that they are a turning away from God toward creatures, a preferring of the handiwork to the Creator. Death once again sets matters in the right order, since it is a complete separation from creature goods, but above all a return to God.

In dying man gives back obedience to God. Death affords man the greatest possibility of making satisfaction for his disobedience. Even in awaiting death there is an opportunity to show obedience to the Almighty's decrees, and the longer one must wait for the sentence to become effective, the more the merit of obedience. While he awaits the end of this life, confidence in Christ increases on the part of one who is baptized: "Neither death, nor life...nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus Our Lord."[4] Death becomes the complete attainment of his oneness with the divine head. In dying we can imitate Christ in all things, so that after "we suffer with Him we may be also glorified with Him."[5] Homage is rendered to the death of our Lord in all the sacramental worship of the Church, particularly in the eucharistic re-enactment of His sacrifice. Honor to the cross is given, moreover, by the acceptance of our cross as it bears down its heavy weight upon us in the course of life. By these means we "put on Christ," we increase the stature of our "being in Christ." But we honor Him, we imitate Him best, we enter into full possession of Christ especially at the moment of death, when our union with Him through grace gives place to the glory of possessing Him wholly, of seeing Him face to face The life of a Christian is an enduring sacrifice which is brought to its consummation only in death. In dying the member of Christ partakes of His atoning death, wherein are embraced all His faithful followers; therefore, death is more than a consoling thing--it is a holy thing. "Precious in the sight of the Lord is the death of His saints."[6] To follow Him unto death is to follow Him unto glory. "For the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality."[7]

This lofty view which the Church has of death is reflected in the service of laying to rest the bodies of her departed children. From earliest times the Church was most energetic in her efforts "gradually to draw its adherents away from all those funeral customs which were incompatible with its own teaching on this matter."[8] In contrast to the pagan concept of death as the final and irrevocable episode of human existence,

our Savior had proposed to the world a new concept of death. For the body it is a sleep, as Christ said of his friend, Lazarus, a sleep while awaiting its final resurrection. "Death for Christians is not death," says St. Jerome, "but a slumber and a passing sleep."[9] We remember our beloved dead in Mass, referring to them "who have gone before us with the sign of faith and who sleep the sleep of peace."

For the soul death is not the end but a birth, a summons to a new existence. Thus St. Cyprian, in preaching about the mortality of man, found it necessary to admonish his people: "It has been made known to us again and again that we should not mourn over our brethren who have been delivered from this world by the summons of the Lord. For we ought to know that they are not lost to us but that they have been sent on ahead of us, that they have departed before us in order to live with God."[10] In respect of the last obsequies he is prompted to add: "Let us give no occasion to the gentiles, lest they deservedly and justly reprove us when we mourn as lost and obliterated those who we say are alive with Christ. For by such manifestation of the heart and the breast we deny the faith that we declare by word of mouth. In acting thus our hope and our faith become a sham, and our words seem to have the ring of pretense, insincerity, and counterfeit."[11]

The spirit of Christian faith, confidence, and joy in the face of death is immediately apparent in the burial rite of infants who have died in the state of baptismal innocence. At their passing the ritual directs that the church bells should not be tolled, but should be rung in festive tone. Around their bodies are placed flowers or fragrant herbs or greens, in token of integrity and virginal purity. The psalms chosen for the rite are delightful songs of praise and thanksgiving, and the prayers speak only of the happiness and bliss which fall to their lot among the saints and the elect in the celestial kingdom. Provided the newborn babe or child of tender age and sinless life has received the purifying waters of baptism, it has accomplished the purpose for which it came into being--to be added to the number of God's adorers in heaven--and when its Maker calls home the soul, there can be only rejoicing over the fact that its eternal goal has been reached. Yet besides the glory of innocence there is the glory of combat, the glory of those who have borne the heat and the burden of living; albeit they have not emerged from the battle of life free from the wounds of sin. God, who is the lover and the rewarder of innocence, is at the same time the most merciful pardoner of guilt. He is the kind Father, desiring that none who believes and trusts in Him should perish.

We appreciate readily enough the manifestation of God's kindness when He forthwith bestows everlasting life on baptized children as soon as they leave this world, without any merit of their own. A corresponding mildness and utter generosity on His part in dealing with departed sinners is discernible in the burial rite for adults, although this is to some extent obscured by the grim character of certain prayers in the Requiem Mass and Office added in the course of the Middle Ages. The Church found it necessary as time went on to sound a somber note in the liturgy of the dead--notably by the addition of the "Dies Irae" and the legislation of black vestments--because men had grown too preoccupied with this life. Thus she used the occasion to rouse them from such spiritual sluggishness, and the grim aspects of death were brought into the foreground. She justified the new attitude, however, without giving up the joyful and festive character of former ages. Both tendencies persist in the funeral office as we have it today, yet it is to be feared that the more serious and threatening notes have captured the imagination of our people, rather than the ones which resound with joy, peace, and victory.

It must be emphasized for our Catholic people that if, as they know and believe, the private suffrages of the faithful are of profit to the departed, how much more are the prayers of the Whole Christ, when the Church through her sacrifice and petitions comes to their assistance in the solemnity of her public worship. Christ and His entire mystical body, the communion of saints, the whole heavenly Jerusalem is present at the death of the baptized. In the sacrament of last anointing first of all, and then in the rite of the apostolic blessing at the hour of death and in the act of commending to God a departing soul, Christ, with His saving suffering and death, stands by to heal the servants whom the true faith and Christian hope commend, graciously to grant pardon and remission of all sin, to act in the role of a merciful judge to the soul at the hour of its departure, to cleanse it from every stain in His blood.

By means of the last rites and the funeral liturgy, we learn that death, which before could be only a punishment, is turned into a sacrifice through its union with Calvary's: "It is consummated." In union with the Christ of Calvary, man, by surrendering his soul, helps to repay humanity's debt. After the soul is born aloft to the bosom of the patriarchs, the body of a Christian, like the body of Christ which in death remained

hypostatically united to the divine Word, remains organically incorporated in the mystical body of the Savior, and contains in itself the seed of glory. Therefore, the liturgy refers to the faithful departed in living terminology: "repose in the sleep of peace," "rest in Christ," "the bodies of the saints are laid away in peace, and their names shall live forever." In the Eucharist the body has received the seed of everlasting life.

When death has come the preparation of the body of the deceased ought to take place in a manner befitting so sacred a thing. All manner of worldly display should be absent, so that this corporal work of mercy can be carried out in a spirit of true piety. On whom should this duty devolve if not on the surviving members of the family themselves? Nobody is more suited to this last act of love than they. We might shrink today from imitating Christians of early times in certain practices which accompanied the laying out of the body: catching the last breath with the mouth, bestowing the kiss of peace on the brow, placing the Eucharist in the mouth of the corpse (now absolutely forbidden), washing the body with milk, honey, and wine--all of which was at variance with the Jewish tradition that defilement resulted from contact with a dead body.

Yet there are duties and ministrations to the treasured remains that ought to be accepted without reluctance by relatives and friends: closing the eyes and mouth, arranging the members in a fitting posture, fixing the hands in the form of a cross or placing a crucifix in the hands, washing the corpse and clothing it in its shroud, arranging that the church bells be tolled to announce the departure and to beg prayers of the neighboring community. Happily there still are groups, at least the clergy and religious orders, who regard this office as their own and fulfill it in a spirit of respect and obligation. Certainly it is not proper that it be given over entirely to morticians. A little more concern is in order as to what lengths that profession will be allowed to go. It is nothing if not grotesque to see a dead person painted and rouged, as though about to trip out before the footlights in a danse macabre; and how preposterous to equip a corpse with spectacles (even a lorgnette). While the body lies in state there ought to prevail an atmosphere breathing peace and joy, hope, and resurrection. Nearby should be a crucifix, lighted candles around the body as a reminder that in life he knew the light of Christ and is now to possess it in the beatific vision, and floral decorations in number and arrangement consonant with good taste.

During the time of the wake there should be concern above all for the departed soul, with the Office for the Dead recited either in its official form or in an abbreviated and simplified vernacular, or suitable readings from Sacred Scripture and the rosary service.

From the third century onward there is testimony for the liturgical custom of chanting psalms when carrying the dead to burial, as well as for the offering of Mass on the day of demise or funeral, and on the third, seventh, and thirtieth days after death and on the anniversary. The burial rite of today is found in its essentials in the fourth century,[12] consisting of: (1) the preparation of the corpse and the vigil of players while waking the body; (2) procession from the home to the church; (3) worship in church with the body present; (4) procession to the cemetery and interment. However, an organized Office for the Dead dates only from the eighth century; its texts and rubrics are given in an antiphonary of St. Peter's and in the "Ordines Romani." Because it was the teaching of some that the particular judgment takes place at once at the place where the person expires, the prayer which follows was said immediately: "Come in haste to assist him, you saints of God. Come in haste to meet him, you angels of the Lord. Receive his soul, and offer it in the sight of the Most High. May Christ receive you...and may the angels lead you to Abraham's bosom." Thereupon came the preparation for burial referred to above.

Battifol, when describing the transferal of the remains for the final obsequies, quotes from an ancient source how this was one in Rome:

The body of the departed is brought in the evening to the basilica of St. Peter. Amid the tolling of bells they cross the forecourt of the church, and stop at the threshold of that one of its five doors which is called the "Gate of Jerusalem," because it is the door of the dead. There they chant "Miserere" with these two antiphons: "Thou Who knowest the secrets of all hearts, cleanse thou me from sin. Grant me time to cry in penitence: 'Against thee have I sinned.' Bring him, in O Lord, to the mountain of their inheritance, even to the sanctuary which thine hands have prepared, O Lord." The door is opened, the body brought in, and the office begins. It

is a vigil, and includes, as every vigil should, vespers, three nocturns, and lauds. It is the Roman Office in its purest state--no hymn, no short lesson.[13]

The burial service reaches its climax in the Mass of Requiem. In the sacrifice of Christ made present in the Eucharist, the redemptive mysteries are brought to the soul, endowing it with full salvation and transfiguration. Evidence of a funeral Mass exists as early as the second century. The texts of the Requiem are certainly very ancient, except for the "Dies Irae," and they have a joyful and festive character which is carried over into their musical settings. It is necessary to bear in mind that, just as on the feast days of the saints, the Church in the funeral Mass is commemorating the day of demise, in fact, the hour of the coming of the Lord. The coming of the Lord in the Eucharist-sacrifice is joined with His coming at the hour of death and His coming on the last day. So infinite in power are the effects of the Mass, that when it is over the Church can envision the departed in full possession of eternal glory. Thus the procession to the grave is regarded as a festive entrance into Paradise, symbolized by the hymn that is sung when the body is carried out.

The final rite of Christian burial is the interment. The body is laid to rest in consecrated ground among the "saints" who are fallen asleep in Christ. Before it is given to the earth, the grave is blessed, provided the cemetery has not received consecration, or if the grave is not an excavation in the ground but a special tomb or mausoleum. In the course of this blessing God is besought to appoint one of His holy angels to stand watch over the grave, to guard it for all time against desecration. The service of entombment is brought to a beautiful conclusion in the singing of the "Benedictus," the morning-song of redemption uttered by Zachary at the birth of John the Baptist, in acknowledgment of the coming Redeemer. Here in an accommodated sense it proves to be a song of anticipation and longing for the Lord's second coming. At the same time the Church sings a canticle of solemn thanksgiving to God for all the rich graces granted the departed from the cradle to the grave, for the strength received to fight the enemies of salvation, along with an earnest supplication that he may enter into the peace and rest of everlasting glory. Like the rising sun in the east, the Lord appears in the distance in all power and majesty to bring light to him who sleeps in the shadow of the grave. Therefore, it is a tradition practically as old as the Church to bury the body with its feet pointing toward the east. In all confidence that the deceased has departed this life in the charity of Christ and that his body will arise transfigured on judgment day, the hymn concludes with the antiphon: "I am the resurrection and the life; he that believes in me, although he be dead. shall live; and every one that lives and believes in me shall never die."

--Translator
ENDNOTES

1. Preface of Requiem Mass.

2. I Cor 15.55.

3. Ibid. 15.21.

4. Rom 8.38.

5. Ibid., 8.17.

6. Ps 115.15.
7. 1 Cor 15.52

8. Cf. Alfred Rush, C.Ss.R.: "Death and Burial in Christian Antiquity," Cath. U. of America Press, Washington, 1941.

9. "Epist. 75 ad Theodor.," P.L., t. XXII.

10. "De Mortalitate," C. XX, P.L., t. IV.

11. Ibid. C. XX, P.L., t. XXII.

12. Cf. Cabrol: Dictionnaire d'Archeologie Chretienne et de Liturgie, I, 202 v, 2706 ff.

12. Battifol, "History of the Roman Breviary," p. 151, Longmans, 1912.

THE LITURGY FOR THE FAITHFUL DEPARTED

GENERAL RULES FOR CHRISTIAN BURIAL

1. The sacred ceremonies and usages which holy Mother Church is wont to follow in the burial of her children, coming down to us as they do from very ancient tradition and the enactments of the popes, must be observed and adhered to with all diligence by the pastors; for they are the bearers of true religious mysteries and signs of Christian piety, as well as most salutary intercessory prayers for the faithful departed.

2. Whenever priests perform this office let them do so with proper demeanor and devotion, so that the people may view these sacred rites for what they really are--introduced for the spiritual welfare of the departed and likewise for the edification of the living, and not as emolument for the clergy.

3. Nobody should be interred, especially in case of sudden demise, until a suitable time has elapsed, so as to preclude all doubt about death having really set in.

4. Except for a weighty reason, the bodies of the faithful, before they are interred, must be brought from where they lie in state into the church, where the obsequies are to be held according to the full ritual of burial, as prescribed by the approved liturgical books.

5. The church to which the corpse should be taken for the funeral is, by ordinary right, the deceased's own parish church, unless he had chosen another for a valid reason or some extraordinary privilege determines otherwise. If the deceased had membership in more than one parish, the church for the funeral is to be reckoned as the one in whose confines he died.

6. Whenever there is a question about the right of some other church, the right to the funeral of the proper parish church must always prevail.

7. As established of old, whenever possible the practice must be retained of celebrating Mass for the deceased with the body present, before it is laid to rest.

8. The funeral Mass for the departed can be celebrated even on a feast of higher rank or on a Sunday, as long as it does not interfere with the parochial or conventual Mass or the Divine Office, nor in any way impede some solemn celebration as prescribed by the rubrics of the missal.[1]

9. It is utterly forbidden on the occasion of final obsequies or interment or on the anniversary of the dead to exact more than the diocesan tax stipulates.

10. Since it is an ancient custom of the Church to carry lighted candles in funeral processions and during the exequies, let pastors and other priests take heed lest this practice be omitted, and at the same time be on their guard against anything that savors of avarice, as well as any other unseemliness in this connection.

11. The poor who at death are destitute or leave behind very little, so that they cannot be buried with the usual outlay, should be given a decent funeral and burial wholly gratis, with obsequies as prescribed by the liturgical rules and by diocesan statutes. If necessary, let the priests who have the care of the aforesaid provide out of their own pockets for the candles usually used, or let some pious confraternity do so if such exists, as local usage warrants.

12. A deceased priest or any cleric should, if possible, be clothed in his accustomed apparel, including the cassock, and over this the sacerdotal or clerical vestment proper to his rank; and everyone should wear the tonsure and biretta.

13. A priest especially, in addition to the cassock, should be vested in amice, alb, cincture, maniple, stole, and purple chasuble.

14. A deacon should be vested in amice, alb, cincture, maniple, stole (worn over the left shoulder and fastened below the right armpit), and purple dalmatic.

15. A subdeacon should be vested in amice, alb, cincture, maniple, and purple tunic.

16. All other clerics in lesser orders ought to be vested in surplice worn over the cassock.

17. Clerics should not act as pallbearers for a layman, no matter what his rank or dignity may have been.

18. The bodies of the dead are to be placed in church with the feet toward the main altar; or if the exequies are held in an oratory or chapel they are placed with the feet toward its altar. The same applies to entombment, insofar as place and location permit. The bodies of priests, however, are placed with head toward the altar.

19. Neither altar antependia nor other altar ornaments may be used to decorate the bier or catafalque.

20. The bodies of the faithful are to be interred in a cemetery properly blessed. Each parish ought to have its own cemetery, unless one in common for several parishes has been lawfully designated by the Ordinary.

21. Wherever it is possible, the graves of priests and other clerics should be separate from those of the laity, and located in some more prominent part of the cemetery. Moreover, if it can be arranged conveniently, there should be one for priests and another for the lesser ministers of the Church.

22. The bodies of the dead should not be interred in a church, except in the cases of resident bishops, abbots, or prelates nullius who are to be given burial in their own church, or likewise the Roman pontiff, royal personages, or cardinals.

23. No corpse should be deposited below the altar. Bodies which are entombed near the altar must be at a distance of at least one meter (40 in.); otherwise it is not allowed to celebrate Mass at the altar until the corpse has been removed.

24. For the rest, no Christian who has died in communion with the faithful should be buried outside a church or a cemetery properly blessed. In some instances where necessity compels a temporary departure from this rule, care should be taken as soon as possible that the remains be transferred to consecrated ground, if this is at all feasible. Until this occurs, a cross should be erected at the head of the grave in every case, to show that the one here interred has fallen asleep in Christ.

25. Furthermore, it is not allowed to exhume a body which has been given permanent ecclesiastical interment in any place, except with the Ordinary's permission.

Denial of Christian Burial

1. A pastor ought to know precisely who are to be excluded from Christian burial according to Church law, lest any such ever be admitted thereto contrary to the decrees of the sacred canons.

2. Persons who depart this life without baptism are not to be allowed Christian burial. Yet catechumens who die without baptism through no fault of their own are to be treated the same as the baptized.

3. The following are to be denied Christian burial, unless before death they manifested some sign of repentance:

(a) persons reckoned as notorious apostates from the Christian faith, and persons who were notorious for belonging to a heretical or schismatical sect, or to the Masonic sect, or to other societies of the same kind;

(b) persons excommunicated or interdicted after a declaratory or condemnatory sentence;

(c) those who committed suicide with full deliberation;

(d) those who died in a duel or from a wound received in a duel;

(e) those who ordered their body to be cremated;

(f) other public and overt sinners.

If any doubt exists in regard to the cases mentioned above, the Ordinary should be consulted if time permits; and if a doubt still remains, the body should be given ecclesiastical burial, yet so that all scandal is precluded.

4. Those who are deprived of ecclesiastical burial must also be denied the funeral Mass and even the Mass of anniversary, as well as other public obsequies.

ENDNOTES

1. This rule in the Ritual, not yet officially revised, must be reviewed in the light of the new rubrics of the Roman Missal, nos. 406- 408.

RITE FOR BURIAL OF ADULTS

1. At the time designated for taking the remains to church, the clergy are called together, as well as others who should take part in the obsequies. All assemble in the parish church or in another church, as local custom determines. As soon as the bells sound the signal in the usual manner of the locality, the pastor, vested in surplice and black stole or, as the case may be, wearing also a cope of the same color, and preceded by a cleric carrying the cross and another the holy water, goes in company of the others to the home of the deceased. Here candles are distributed and the torches are lighted.

Meanwhile all is arranged for the procession. The lay confraternities (if such are present) go first, followed by the regular and secular clergy according to their rank. Led by the cross they walk two by two, chanting in devout manner the psalms given below. The pastor walks before the hearse with its burning torches. Behind the hearse come the rest of the mourners, devoutly praying in silence for the departed.

2. Previous to removing the body, the pastor sprinkles it with holy water, then at once begins (without chant) the following:

Antiphon: If you, Lord, mark iniquities, * Lord, who can stand?

Psalm 129

P: Out of the depths I cry to you, Lord; * Lord, hear my voice!

All: Let your ears be attentive * to my voice in supplication:

P: If you, Lord, mark iniquities, * Lord, who can stand?

All: But with you is forgiveness, ' that you may be revered.

P: I trust in the Lord; my soul trusts in His word.

All: My soul waits for the Lord * more than sentinels wait for the dawn.

P: More than sentinels wait for the dawn, * let Israel wait for the Lord.

All: For with the Lord is kindness * and with Him is plenteous redemption;

P: And He will redeem Israel * from all their iniquities.

All: Lord, grant him (her) eternal rest.

P: And let perpetual light shine upon him (her).

Antiphon: If you, Lord, mark iniquities, * Lord, who can stand?

The rite given above, if it has not been carried out in the home or mortuary, takes place in the vestibule of the church.

Procession to the Church

As the body is being carried out of the home, the pastor, walking ahead, intones in a clear voice the following antiphon:

Antiphon: The bones you have crushed shall rejoice.

The chanters begin psalm 50, which is carried on alternately by the clergy. This psalm is given elsewhere; but the ending "Glory be to the Father," etc., is changed to "Lord, grant him (her) eternal rest," etc.

3. On entering the church the antiphon is repeated:

Antiphon: The bones you have crushed shall rejoice.

As the body is being carried into the church the following responsory is sung, the chanters intoning it and the clergy alternating with them as indicated (see the music for this in the music supplement):

Responsory During the Procession

Come in haste to assist him (her), * you saints of God; Come in haste to meet him (her), you angels of the Lord. * Enfold in your arms this soul, * and take your burden heavenwards to the sight of the Most High.

V. May Christ receive you, for it was He who called you; And may angels carry you unto Abraham's bosom.

R: Enfold in your arms this soul, * and take your burden heavenwards to the sight of the Most High.

V. Lord, grant him (her) eternal rest, and let perpetual light shine upon him (her).

All: Take your burden heavenwards to the sight of the Most High.

4. The coffin is placed in the middle of the aisle, arranged so that the feet (unless the deceased is a priest) of the corpse are toward the main altar; in the case of a priest the head is placed toward the altar. Lighted candles are put around the body. If nothing hinders it the Office for the Dead follows immediately, with invitatory, three nocturns, and Lauds; and the antiphons are said in full before and after the respective psalm.

But if the Office for the Dead and the Mass of Requiem are not to take place immediately on bringing the remains into church, but are to follow later in the day or on the next day, then as soon as the responsory has been sung these prayers are added: "Lord, have mercy. Christ have mercy. Lord, have mercy. Our Father," etc., with versicles and the oration as given below in no. 5, using the short conclusion "through Christ our Lord. R. Amen," and concluding with "Lord, grant him (her) eternal rest. R. And let perpetual light shine upon him (her). V. May he (she) rest in peace. R. Amen."

5. At the end of the Office for the Dead, having repeated the antiphon of the Canticle of Zachary (or if Lauds is omitted after the nocturn or nocturns of Matins), all kneel while the following prayers are chanted:

Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell.

All: Deliver his (her) soul, O Lord.

P: May he (she) rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We beg you, O Lord, to absolve the soul of your servant, N., from every bond of his (her) sins, so that in the glorious resurrection he (she) may be awakened to new life in the company of your saints and your elect. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

If the deceased is a priest one adds the word priest after his name Or another appropriate oration may be selected from those given under Rite for Burial of Adults. If this oration does not immediately precede the burial service or the Mass or the absolution, then one adds the versicles "Lord, grant," etc., udner Prayers at a Wake.

All orations during the exequies and Office for the Dead are chanted in the ferial tone, i.e., without inflections, or in another ferial tone ad libitum. The longer conclusion for the orations is used only in Mass and in the Office; at all other times the shorter one.

6. During the chanting of Lauds the priest and the ministrants repair to the sacristy at the proper time to vest for the solemn celebration of Mass, which will be the one for the day of burial as found in the Missal.

Absolution at the End of Mass

7. At the end of Mass the celebrant lays aside the chasuble and maniple at the epistle side of the altar, and puts on a black cope. The deacon and subdeacon retain their vestments, with the exception of the maniple. The subdeacon takes the cross and goes to the bier preceded by two acolytes, one carrying the thurible and incense boat, the other the holy water with aspersory. He takes his place at the head of the corpse, standing between two acolytes or candle bearers who are holding candlesticks with lighted candles. The rest of the clergy follow him in the order of their rank, all holding lighted candles, and arrange themselves in a circle around the bier. The celebrant comes last, accompanied by the deacon on his left. After making the reverence to the altar he takes his place at the foot of the corpse, facing the cross. Behind him to the left are the two acolytes, the one with thurible and incense boat, the other with holy water and aspersory. As the deacon holds the book for him the celebrant (with hands folded) says the following prayer without any introductory word. No change of forms is made even though the prayer is being said for several deceased or for a woman:

Lord, do not call your servant to account; for no one can stand guiltless in your presence unless you grant him forgiveness of all his sins. Therefore, we pray, that in passing judgment you will not let your sentence fall heavily on one who is commended to you by the sincere prayer of Christian faith. But with the help of your grace may this servant, who during life was sealed with the sign of the Blessed Trinity, be found worthy of escaping the doom of your vengeance. We ask this of you who live and reign forever and ever.

All: Amen.
Responsory

Deliver me, O Lord, * from everlasting death on that dread day, When the heavens and the earth are to be stirred;

R. When you shall come to judge the world by fire.

V. I am overcome by fear and foreboding when I ponder the scrutiny and the wrath which is to come. * When the heavens and the earth are to be stirred.

V. That day, the day of wrath, of mortal ruin and fearful wailing, the day of dread and exceeding vengeance.

R. When you shall come to judge the world by fire.

V. Lord, grant them eternal rest, and let perpetual light shine upon them.

All: Deliver me, O Lord, from everlasting death on that dread day, When the heavens and the earth are to be stirred; When you shall come to judge the world by fire.

9. While the first part of the responsory is being repeated, the celebrant assisted by the deacon takes incense from the boat and puts it into the thurible, blessing it in the usual way. At the end of the responsory the first choir sings:

Lord, have mercy.

The second choir responds: Christ, have mercy.

And all together sing: Lord, have mercy.

10. The priest then intones in a clear voice "Our Father."

All continue to say it inaudibly. Meanwhile the priest receives the aspersory from the deacon, and goes around the coffin sprinkling it with holy water, three times on the left and the same on the right, assisted by the deacon who walks to his right, holding the front hem of the cope. In passing before the altar and the cross which is opposite him the priest makes a profound bow, while the deacon genuflects; but if the Blessed Sacrament is present he genuflects in passing the altar. Returning to his original position he receives the thurible with the aid of the deacon, and in the same manner as before goes around the coffin incensing the body. Then returning the thurible he stands at his place, and with hands folded chants the following (the deacon holds the book open for him):

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell

All: Deliver his (her) soul, O Lord.

P: May he (she) rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, we humbly entreat you for the soul of your servant, N., who at your bidding has today departed this world; do not deliver him (her) into the enemy's hands, or put him (her) out of mind forever, but bid your holy angels to welcome him (her) and lead him (her) home to Paradise. Let him (her) not undergo the pains of hell, for he (she) put his (her) hope and trust in you, but let him (her) have the joy that knows no ending; through Christ our Lord.

All: Amen.

If the deceased is a priest, the following is said in the above prayer:"...the soul of your servant, N., your priest.

11. If interment is to take place at this time the body is taken to the grave. As the procession is leaving the church the clergy sing the antiphon which follows; or if removal of the body is delayed the antiphon is sung now at any rate. (For the music see the music supplement.)

Antiphon

May the angels lead you into Paradise; May the martyrs receive you at your coming, And take you to Jerusalem, the holy city. May the choir of angels be there to welcome you. And may you, with the once poor Lazarus, have everlasting rest.

At the Grave

12. On reaching the grave the priest blesses it, if it is not yet blessed, saying:

Let us pray.

God, by whose mercy the souls of the faithful have rest, may it please you to bless ✠ this grave and to appoint your holy angel to watch over it. Release from all bondage of sin the soul of him (her) who is buried here, so that along with your saints he (she) may ever find lasting joy in you; through Christ our Lord.

All: Amen.

13. He sprinkles the corpse and the grave with holy water and incenses them. If the grave is already blessed, this blessing is omitted, as well as the sprinkling and incensation of the corpse and grave.

14. Even though the remains are not taken to the grave at this time (see no. 11 above), nevertheless, the priest carries out the following part, and it must never be omitted. He intones the antiphon and the rest is taken up by the choir (see the music for this in the music supplement):

Antiphon: I am the resurrection * and the life; he who believes in me will live even if he dies; and no one that lives and believes in me shall be dead forever.

Canticle of Zachary

Luke 1.68-79

P: "Blessed be the Lord, the God of Israel! * He has visited His people and brought about its redemption.

All: He has raised for us a stronghold of salvation * in the house of David His servant,

P: And redeemed the promise He had made * through the mouth of His holy prophets of old--

All: To grant salvation from our foes * and from the hand of all that hate us;

P: To deal in mercy with our fathers * and be mindful of His holy covenant,

All: Of the oath He had sworn to our father Abraham, that He would enable us--

P: Rescued from the clutches of our foes-- * to worship Him without fear,

All: In holiness and observance of the Law, * in His presence, all our days.

P: And you, my little one, will be hailed 'Prophet of the Most High'; * for the Lord's precursor you will be to prepare His ways;

All:. You are to impart to His people knowledge of salvation * through forgiveness of their sins.

P: Thanks be to the merciful heart of our God! * A dawning Light from on high will visit us

All: To shine upon those who sit in darkness and in the shadowland of death, * and guide our feet into the path of peace."

P: Lord, grant him (her) eternal rest.

All: And let perpetual light shine upon him (her).

All: Ant. I am the resurrection and the life; he who believes in me will live even if he dies; and no one that lives and believes in me shall be dead forever.

After this the priest sings: Lord, have mercy.

The choir continues: Christ, have mercy. Lord, have mercy.

The priest, sprinkling the coffin with holy water, says Our Father inaudibly until:

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell.

All: Deliver his (her) soul, O Lord.

P: May he (she) rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we beg you to grant this mercy to your departed servant, that he (she) who aspired to do your will may not be punished for his (her) misdeeds. For as here on earth the true faith joined him (her) in fellowship with the faithful, so in the life beyond let your mercy unite him (her) with the choirs of angels; through Christ our Lord.

All: Amen.

As he makes the sign of the cross over the coffin the priest says:

P: Lord, grant him (her) eternal rest.

All: And let perpetual light shine upon him (her).

P: May he (she) rest in peace.

All: Amen.

P: May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace.

All: Amen.

If he so desires the priest may add one or more of the following prayers for the deceased or for all the faithful departed or also for the mourners:

For a Layman
Let us pray.

In your mercy, Lord, listen to our humble prayer, and grant that the soul of your servant, N., who at your summons has departed this world, may find rest in the realm of light and peace, and may be joined to the company of your saints; through Christ our Lord.

All: Amen
For a Priest
Let us pray.

God, who in conferring the priestly dignity on your servant, N., made him share in the priesthood of the apostles; admit him now, we pray, to everlasting fellowship with them; through Christ our Lord.

All: Amen.

For a Priest's Father

Let us pray.

God, who has commanded us to honor our fathers, show your tender mercy to the soul of my (our) father, forgive his sins, and permit me (us) to see him in the joy of everlasting splendor; through Christ our Lord.

All: Amen.

For a Priest's Mother

Let us pray.

God, who has commanded us to honor our mothers, show your tender mercy to the soul of my (our) mother, forgive her sins, and permit me (us) to see her in the joy of everlasting splendor; through Christ our Lord.

All: Amen.

For Those at Rest in the Cemetery

Let us pray.

God, in whose mercy the souls of the faithful find rest, kindly forgive the sins of your servants and of all who here and elsewhere sleep in Christ; absolve them from all guilt, and let them share in your presence the happiness that has no end; through Christ our Lord.

All: Amen.

For All the Faithful

Let us pray.

God, the Creator and Redeemer of all the faithful, grant to the souls of your departed servants remission of all sins; and by our fervent prayers may they obtain the pardon they have always desired. We ask this of you who live and reign forever and ever. All: Amen.

For the Mourners

Let us pray.

Lord, while in our sorrow we lament the departure of our brother (sister), your servant, we beg you to help us keep in mind that we shall most certainly follow him (her); give us the grace to prepare for that last hour by a devout and holy life; protect us from a sudden and unprovided death; teach us to watch and pray, so that when your summons comes we may go forth to meet the divine bridegroom and enter with Him the halls of heaven; through Christ our Lord.

All: Amen.

15. On leaving the grave to return to the church the cross-bearer leads the way. The celebrant begins (without chant) the antiphon "If you, Lord, mark iniquities," and then recites alternately with the clergy the psalm "Out of the depths," as given above, Psalm 129.

In concluding the psalm he says in the plural form:

P: Lord, grant them eternal rest.

All: And let perpetual light shine upon them.

And the antiphon is repeated by all.

In the sacristy, before removing his vestments, the priest says the following prayers:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell.

All: Deliver their souls, O Lord.

P: May they rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, the Creator and Redeemer of all the faithful, grant to the souls of your departed servants remission of all sins; and by our fervent prayers may they obtain the pardon they have always desired. We ask this of you who live and reign forever and ever. All: Amen.

16. If for a valid reason (e.g., lack of time, or if other funerals are to follow immediately) the Office for the Dead with its three nocturns and Lauds cannot be said, then as soon as the body has been brought into church

at least the first nocturn and Lauds (or even omitting Lauds) ought to be said, beginning with the invitatory. After the Office and Mass all that usually concludes the burial service should be said, as prescribed above.

17. If there is a good reason for not saying even one nocturn, nevertheless, the rest of the prayers and suffrages should never be omitted.

18. The proper Mass for this occasion, provided the hour allows it, is the one listed in the Missal for the day of death or burial--to be celebrated with the body present. It must never be omitted, unless a high feast forbids it or some other necessity dictates otherwise. After Mass everything takes place as above.

19. The rite as given above is prescribed for every funeral of an adult, for the clergy or the laity, and is to be observed also when a deacon presides at the obsequies. A deacon may act in this capacity with the permission of the Ordinary or the pastor, which permission can be granted for a serious reason. In a case of necessity this may lawfully be presumed.

THE EXEQUIES WHEN THE BODY IS NOT PRESENT

(On the third, seventh, or thirtieth day after death, on the anniversary, or on any other day)

1. If the exequies take place when the body is not present, the Office for the Dead is held in church at the proper time, with one or three nocturns and Lauds, or even without Lauds. Then the solemn Requiem Mass is celebrated, provided the rubrics permit it. The absolution follows with the ceremonial used on the day of burial, however, with these noteworthy differences. A catafalque stands in place where the casket and body would ordinarily be. The prayer "Lord, do not call your servant to account" is omitted, and the responsory "Deliver me, O Lord," is sung at once.

2. While the priest says the "Our Father" inaudibly he sprinkles and incenses the catafalque; after this he adds the following:

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell.

All: Deliver his (her) (their) soul(s), O Lord.

P: May he (she) (they) rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We beg you, O Lord, to absolve the soul(s) of your servant(s), N., (or N. and N.), from every bond of his (her) (their) sins, so that in the glorious resurrection he (she) (they) may be awakened to new life in the company of your saints and your elect; through Christ our Lord.

All: Amen.

If the deceased is a priest or a bishop the title of his office is expressed in the oration. In place of the preceding oration the celebrant may use the one said in Mass or another suitable one as given in the Missal, but using the short form in the conclusion.

The celebrant then makes the sign of the cross over the catafalque, saying:

P: Lord, grant him (her) (them) eternal rest.

All: And let perpetual light shine upon him (her) (them).

P: May he (she) (they) rest in peace.

All: Amen.

P: May his (her) (their) soul(s) and the souls of all the faithful departed through the mercy of God rest in peace.

All: Amen.

3. As the ministers return to the sacristy, led by the cross-bearer the celebrant begins the antiphon (without chant) of the "De profundis" and then recites this psalm itself alternately with the clergy (see above). After the psalm the antiphon is repeated, and the prayers which go with it are finished in the sacristy.

If the absolution has been said for all the faithful departed, in that case the versicle "May their souls" and the antiphon, psalm, and other prayers are omitted.

4. The ceremony described above is used for deceased adults, whether clergy or laity, whenever the exequies are held without the presence of the body, be it on the third, seventh, or thirtieth day after death or the anniversary, or on another day.

RITE FOR BURIAL OF CHILDREN

1. First of all let it be the concern of pastors that, in compliance with ancient and praiseworthy ecclesiastical custom, the bodies of little children are not interred in that part of the cemetery which is used for the general public. Rather, as far as possible, they should have their own special and separate plot, where none but baptized infants and children who die before attaining the use of reason should be buried.

2. At funerals of children the church bells, if rung, ought not to be tolled but rather rung out in festive tones.

{The rite given here for the burial of a child is not to be regarded as a prayer of petition of the Church for the soul of the child. Rather, it is to be seen as a prayer of praise and thanksgiving to God for having taken the child to the glory and happiness of everlasting life. Viewed in this light Catholic parents will desire that a child of theirs be laid to rest with these beautiful prayers and ceremonies, in full accord with the mind of the Church. In this very act of giving glory to God they will find resignation to His will, and with it peace and consolation for themselves.}

Rites at the Home

1. When a baptized infant or child dies before attaining the age of reason, the body is clothed as befits its age, and around it are placed flowers or fragrant herbs or greens, in token of the child's integrity and virginal purity. The pastor, vested in surplice and white stole, goes to the home of the deceased. He should be

accompanied by other clergy if they are available, one of whom carries the aspersory. The procession is led by the cross-bearer who carries a cross that has no shaft.

The priest sprinkles the body as he intones the following antiphon, which is then continued by the choir (for the music see the music supplement for this psalm and the rest of the service):

P: Ant. Blessed be the name of the Lord, * both now and forevermore.

Psalm 112

P: Praise, you servants of the Lord, * praise the name of the Lord.

All: Blessed be the name of the Lord, * both now and forevermore.

P: From the rising to the setting of the sun * is the name of the Lord to be praised.

All: High above all nations is the Lord; * above the heavens in His glory.

P: Who is like the Lord, our God, who is enthroned on high * and looks upon the heavens and the earth below?

All: He raises up the lowly from the dust * He lifts up the poor from the dunghill.

P: To seat them with princes, * with the princes of His own people.

All: He establishes in her home the barren wife * as the joyful mother of children.

P: Glory be to the Father.

All: As it was in the beginning.

All: Ant. Blessed be the name of the Lord, * both now and forevermore.

2. While the body is being taken to the church the first two sections of psalm 118 are said.

Procession into the Church

As the procession enters the church the following antiphon and psalm are sung:

All: Ant. This child shall receive a blessing from the Lord, * a reward from God, his (her) Savior; such is the race that seeks the Lord.

Psalm 23

P: The Lord's are the earth and its fullness; * the world and those who dwell in it.

All: For He founded it upon the seas * and established it upon the rivers.

P: Who can ascend the mountain of the Lord? * or who may stand in His holy place?

All: He whose hands are sinless, whose heart is clean, who desires not what is vain, * nor swears deceitfully to his neighbor.

P: He shall receive a blessing from the Lord, * a reward from God, his Savior.

All: Such is the race that seeks for Him, * that seeks the face of the God of Jacob.

P: Lift up, O gates, your lintels; reach up, you ancient portals, * that the king of glory may come in!

All: "Who is this king of glory?" * "The Lord, strong and mighty, the Lord, mighty in battle."

P: Lift up, O gates, your lintels; reach up, you ancient portals, * that the king of glory may come in!

All: "Who is this king of glory?" * "The Lord of hosts; He is the king of glory."

P: Glory be to the Father.

All: As it was in the beginning.

All: Ant. This child shall receive a blessing from the Lord, * a reward from God, his (her) Savior; such is the race that seeks the Lord.

{The Roman Ritual does not say where the coffin is to be placed; nor that Mass is to be celebrated; nor that incense is to be used. In the U. S., however, custom dictates that the coffin is arranged as at adult burial and four lighted candles are placed around it; also that incense is used. And in many places Mass is offered, the Votive Mass of the Angels--why this one precisely is not clear. If Mass is celebrated it should follow at this time. The service in church is then concluded with the blessing of the body, before it is taken to the cemetery.}

The Blessing of the Body

Before sprinkling the body with holy water and incensing it, the priest chants:

P: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

P: Our Father (the rest inaudibly until:)

He then sprinkles the body with holy water and incenses it; after which he says:

P: And lead us not into temptation.

All: But deliver us from evil.

P: You have taken me because of my innocence.

All: And have placed me in your sight forever.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and all loving God, we know that whenever a little child, reborn in the font of baptism, departs this life, you forthwith bestow on him the gift of everlasting life, for no merits of his own; and so we believe that

you have given it today to the soul of this child. Thus we beg you, O Lord, through the intercession of the blessed Mary, ever a Virgin, to help us serve you with pure hearts here on earth, and to unite us forever with the blessed little ones in Paradise; through Christ our Lord.

All: Amen.

Procession to the Cemetery

The following antiphon and psalm are sung while the body is being carried out to the cemetery; or if this is deferred they are sung in church:

All: Ant. Let young men and maidens, old men and boys, * praise the name of the Lord.

Psalm 148

P: Praise the Lord from the heavens, * praise Him in the heights;

All: Praise Him, all you His Angels, * praise Him, all you His hosts.

P: Praise Him, sun and moon; * praise Him, all you shining stars.

All: Praise Him, you highest heavens, * and you waters above the heavens.

P: Let them praise the name of the Lord, * for He commanded and they were created;

All: He established them forever and ever; * He gave them a duty which shall not pass away.

P: Praise the Lord from the earth, * you sea monsters and all depths;

All: Fire and hail, snow and mist, * storm winds that fulfill His word;

P: You mountains and all you hills, * you fruit trees and all you cedars;

All: You wild beasts and all tame animals, * you creeping things and you winged fowl.

P: Let the kings of the earth and all peoples, * the princes and all the judges of the earth,

All: Young men too, and maidens, * old men and boys,

P: Praise the name of the Lord, * for His name alone is exalted;

All: His majesty is above earth and heaven, * and He has lifted up the horn of His people.

P: Be this His praise from all His faithful ones, * from the children of Israel, the people close to Him.

All: Glory be to the Father.

P: As it was in the beginning.

All: Ant. Let young men and maidens, old men and boys, * praise the name of the Lord.

At the Grave

The Roman Ritual makes no provision for the blessing of the grave; but the Collectio Rituum U.S.A. gives the following blessing:

Let us pray.

Lord, be pleased to bless ✠ this grave, and set your holy angel to watch over it; through Christ our Lord.

All: Amen.

The priest sprinkles the grave with holy water; after which he says:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Let little children come to me.

All: For theirs is the kingdom of heaven.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, and lover of holy purity, who in your merciful providence have today called the soul of this child to the kingdom of heaven, be pleased, Lord, to extend your mercy also to us; so that, by the merits of your sacred passion and the intercession of blessed Mary, ever a Virgin, and of all your saints, we too may have lasting joy in that kingdom, in the company of all your saints and your elect. We ask this of you who live and reign forever and ever.

All: Amen.

3. The body is then sprinkled with holy water and incensed, and along with it the grave. After this the body is interred.

4. This rubric in the 1952 edition of the Roman Ritual directs that the celebrant and his ministers recite the Canticle of the Three Youths as they return to the church. But according to "Ephemerides Liturgicae" 77.3 (1963) 188-89, it may now be omitted.

On returning to the church the priest says the following prayer before the altar:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who in a marvellous way have disposed the ministries of angels and of men, mercifully grant that our life on earth may be under the protection of those who minister to you in heaven; through Christ our Lord.

All: Amen.

5. The rite given above is to be observed also when a deacon presides at this function. A deacon may act in this capacity with the permission of the Ordinary or the pastor, which permission can be granted for a serious reason. In a case of necessity this may lawfully be presumed.

VESPERS FOR THE DEAD AND PRAYERS AT A WAKE

(THE OFFICE FOR THE DEAD) (Abbreviated)

Every priest has the full Office for the Dead in his breviary, and for that reason, and also because the Office is practically never said at funerals in the U.S., only Vespers is given here, along with appropriate readings from Sacred Scripture and some prayers for the faithful departed. As all of these are eminently suited for a wake, a priest may want to use them at least one night, particularly the night before the funeral; or he may read the scriptural parts after the rosary service. The psalms appointed for Vespers are in general festive and joyous, thus sounding the note of Christian faith, hope, and confidence that characterizes the Church's attitude toward death. A musical setting for the antiphons, psalms, and the Magnificat is provided in the music supplement.

Vespers

P: Ant. I shall please the Lord * in the lands of the living.

Psalm 114

P: I love the Lord because He has heard * my voice in supplication.
All: Because He has inclined His ear to me * the day I called.
P: The cords of death encompassed me; the snares of the nether world seized upon me; *
I fell into distress and sorrow,
All: And I called upon the name of the Lord, * "O Lord, save my life!"
P: Gracious is the Lord and just; * yes, our God is merciful.
All: The Lord keeps the little ones; * I was brought low, and He saved me.
P: Return, O my soul, to your tranquillity, * for the Lord has been good to you.
All: For He has freed my soul from death, * my eyes from tears, my feet from stumbling.
P: I shall walk before the Lord * in the lands of the living.
All: Lord, grant him (her) eternal rest.
P: And let perpetual light shine upon him (her).
All: Ant. I shall please the Lord * in the lands of the living.
P: Ant. Woe is me, O Lord, * that my sojourn is prolonged.

Psalm 119

P: In my distress I called to the Lord, * and He answered me.
All: Lord, deliver me from lying lip, * from treacherous tongue.
P: What will He inflict on you, with more besides, * O treacherous tongue?
All: Sharp arrows of a warrior * with fiery coals of brushwood.
P: Woe is me that I sojourn in Mosoch, * that I dwell amid the tents of Cedar!
All: All too long have I dwelt * with those who hate peace.
P: When I speak of peace, * they are ready for war.
All: Lord, grant him (her) eternal rest.
P: And let perpetual light shine upon him (her).
All: Ant. Woe is me, O Lord, * that my sojourn is prolonged.
P: Ant. The Lord guards you from all evil; * may the Lord guard your life.

Psalm 120

P: I lift up my eyes toward the mountains; * whence shall help come to me?
All: My help is from the Lord, * who made heaven and earth.

P: May He not suffer your foot to slip; * may He not slumber who guards you;
All: Indeed He neither slumbers nor sleeps, * the guardian of Israel.
P: The Lord is your guardian; * the Lord is your shade;
He is beside you at your right hand.
All: The sun shall not harm you by day, * nor the moon by night.
P: The Lord will guard you from all evil; * He will guard your life.
All: The Lord will guard your coming and your going, * both now and forever.
P: Lord, grant him (her) eternal rest.
All: And let perpetual light shine upon him (her).
All: Ant. The Lord guards you from all evil; * may the Lord guard your life.
P: Ant. If you, Lord, mark iniquities, * Lord, who can stand.

Psalm 129

(see p. 351 for this psalm)

After psalm 129:
All: Ant. If you, Lord, mark iniquities, * Lord, who can stand?
P: Ant. Forsake not * the work of your hands, O ord.

Psalm 137

P: I will give thanks to you, Lord, with all my heart, *
for you have heard the words of my mouth;
All: In the presence of the angels I will sing your praise; *
I will worship at your holy temple.
P: And give thanks to your name, * because of your kindness and your truth.
All: For you have made great above all things * your name and your promise.
P: When I called, you answered me; * you built up strength within me.
All: All the kings of the earth shall give thanks to you, Lord, *
when they hear the words of your mouth;
P: And they shall sing of the ways of the Lord: * "Great is the glory of the Lord."
All: The Lord is exalted, yet the lowly He sees, * and the proud He knows from afar.
P: Though I walk amid distress, you preserve me;
against the anger of my enemies you raise your hand; * your right hand saves me.
All: The Lord will complete what He has done for me;
your kindness, Lord, endures forever; * forsake not the work of your hands.
P: Lord, grant him (her) eternal rest.
All: And let perpetual light shine upon him (her).
All: Ant. Forsake not * the work of your hands, O Lord.

Antiphon for the Magnificat;
P: Only one whom the Father entrusts to me will come to me; *
and when anyone comes to me, I will certainly not reject him.

Canticle of the Magnificat (Luke 1.46-55)

P: "My soul * extols the Lord;
All: And my spirit leaps for joy * in God, my Savior.
P: How graciously He looked upon His lowly maid. *
Oh, see, from this hour onward age after age will call me blessed!
All: How sublime is what He has done for me * the Mighty One, whose name is 'Holy.'
P: From age to age He visits those * who worship Him in reverence.
All: His arm achieves the mastery; * He routs the haughty and proud of heart;
P: He puts down princes from their thrones, * and exalts the lowly;
All: He fills the hungry with blessings, * and sends away the rich with empty hands.
P: He has taken by the hand His servant, Israel, * and mercifully kept His faith,

All: As He had promised our fathers *
with Abraham and his posterity forever and evermore."
P: Lord, grant him (her) eternal rest.
All: And let perpetual light shine upon him (her).
All: Ant. Only one whom the Father entrusts to me will come to me; *
and when anyone comes to me, I will certainly not reject him.

P: Our Father the rest inaudibly until:
P: And lead us not into temptation.
All: But deliver us from evil.
P: From the gates of hell.
All: Deliver his (her) soul, O Lord.
P: May he (she) rest in peace.
All: Amen.
P; Lord, heed my prayer.
All: And let my cry be heard by you.
P: The Lord be with you.
All: May he also be with you.
Let us pray.
We entreat you, O Lord, to grant full pardon to the soul of your servant, N., that having died to the world he (she) may live only for you; and in your all loving mercy blot out the sins he (she) has committed during life through human frailty. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.
All: Amen.

Or in place of the above one may substitute the prayer given on 359, and then add any of those on pp. 359-61. The concluding verses are always said in the plural:

P: Lord, grant them eternal rest.
All: And let perpetual light shine upon them.
P: May they rest in peace.
All: Amen.

Lesson From the Book of Job
7.16-21; 14.1-6; 17.1-3, 11-15; 19.20-27

Spare me, Lord, for my days are but a breath. What is man, that you make much of him, or pay him any heed? You observe him with each new day and try him at every moment. How long will it be before you look away from me, and let me alone long enough to swallow my spittle? Though I have sinned, what can I do to you, O watcher of men? Why have you set me up against you; or why should I be a burden to myself? Why do you not pardon my offense, or take away my guilt? For soon I shall lie down in the dust; and should you seek me in the morning, I shall be gone.

Man, born of woman, is shortlived and full of trouble. Like a flower he springs up and fades; he flees like a shadow, and never continues in the same state. Upon such a one will you cast your eyes so as to bring him into judgment with you? Who can make clean one that is conceived of unclean seed? Who but you alone? Short are the days of man. You know the number of his months; you have fixed the limit which he cannot pass. Look away from him and let him be, while like a hireling he completes his day.

My spirit is broken, my lamp of life extinguished; my burial is at hand. I have not sinned, and my eye rests on bitter sights. Deliver me, Lord, and set me beside you, and it matters not whose hand fights against me. My days are passed away, my plans are at an end, leaving my heart tormented. Such men change the night into day; and after darkness I hope for light again. If I wait, the nether world is my dwelling, and I have spread my couch in the darkness. I have called corruption "my father," and the maggot, "my mother" and "my sister." Where then is my hope, and who is concerned about my patience?

The flesh has been consumed, and my bones cleave to my skin, and nothing but lips are left about my teeth. Pity me, pity me, at least you my friends, for the hand of God has struck me! Why do you hound me as though you were divine, and insatiably prey upon me? Who will see to it that my words are written down?

Who will do me the favor of inscribing them in a record, engraving them with an iron chisel in a plate of lead or cutting them in stone? But as for me, I know that my Redeemer lives, and that on the last day I shall rise out of the earth and be clothed again with my skin, and in my flesh I shall see my God. It will not be some other being, but I myself who see Him; my own eyes shall look upon Him. This my hope lies deep in my heart.

Lesson From St. Paul's First Letter to the Corinthians
15.12 ff

If what is preached about Christ is that He was raised from the dead, how is it that some of you say there is no resurrection from the dead? If there is no resurrection from the dead, Christ was not raised. If Christ was not raised, then there is nothing to our preaching, there is nothing to your faith. Further, it is discovered that we are guilty of misrepresenting God, because we testified that God raised Christ when He did not raise Him, if it is true that the dead are not raised. If the dead are not raised, Christ has not been raised. But if Christ has not been raised, your faith is groundless; you are still in your sins. It follows also that those who have fallen asleep in death in Christ are lost. If in view merely of this present life we have nothing but hope in Christ, we are more to be pitied than all other men.

But Christ has been truly raised from the dead. He is the first fruits of those that have fallen asleep in death, because since man is the cause of death, so man is the cause of the resurrection from the dead. Just as in Adam all men die, so too in Christ all men are brought to life.

But someone will ask, "How can the dead be raised? With what kind of body will they come back?" Senseless man! What you sow is not brought to life unless it dies. And when you sow, you do not sow the body that is to be, but a bare grain, perhaps of wheat or something else.... It is the same with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. What is sown is sordid; what is raised is glorious. What is sown is weak; what is raised is mighty. The body sown is natural; the body raised is glorified. As surely as there is a natural body, so surely is there a glorified body.

But I affirm this, brothers, that flesh and blood cannot inherit the kingdom of God, any more than what is perishable can inherit what is imperishable. Here I tell you a mystery. We shall not all fall asleep in death, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet call, when the trumpet sounds, then the dead will be raised imperishable, and we shall be changed. Because this perishable nature of ours is destined to be clothed in imperishable glory, and this mortal nature of ours must be clothed in immortality. When this perishable nature is clothed in imperishable glory, and this mortal nature is clothed in immortality, then will be realized the words of Scripture, "Death is swallowed up in victory. O Death, where is your victory? O Death, where is your sting?" Death's sting comes from sin; sin's force comes from the Law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

The Holy Gospel According to St. John
11.11 ff

At that time Jesus said to His disciples: "Lazarus, our friend has fallen asleep. Well, then, I will go and wake him from his sleep." "Master," the disciples said to Him, "if he has fallen asleep, he will be all right." But Jesus had spoken of his death, whereas they imagined he had referred to the restfulness of sleep. Jesus now told them plainly: "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. Come now; let us go to him." … When Jesus arrived, He found that Lazarus had already been four days in the tomb. Bethany was near Jerusalem, about two miles away; and many Jews had called on Martha and Mary to express their sympathy with them in the loss of their brother.

As soon as Martha heard that Jesus was coming, she went to meet Him, while Mary remained at home. Martha said to Jesus: "Master, if you had been here, my brother would not have died. And even now I know that whatever you ask of God, God will grant you." Jesus replied: "Your brother will rise again." "I know," Martha said to Him, "he will rise again at the resurrection on the last day." Jesus said to her: "I am the resurrection and the life; he who believes in me will live even if he dies; and no one that lives and believes in me shall be dead forever. Do you believe this?" "Yes, Master," she replied; "I firmly believe that you are the Messiah, the Son of God, who was to come into the world."

With this, she returned and called her sister Mary privately. "The Master is here and asks for you," she said. As soon as Mary heard this, she rose quickly and went to meet Him. Jesus had not yet entered the village, but was still at the spot where Martha had gone to meet Him. Then the Jews who were with her in the

house to offer their sympathy, on seeing Mary rise hurriedly and go out, followed her, supposing she was going to the tomb, there to give vent to her tears. When Mary came where Jesus was, she threw herself down at His feet as soon as she saw Him, and said to Him: "Master, if you had been here, my brother would not have died." She was weeping; and weeping, too, were the Jews who accompanied her. The sight of them stirred Jesus deeply and shook His inmost soul. "Where have you laid him to rest?" Jesus asked. "Come, and see, Master," they replied. Jesus burst into tears; and the Jews remarked: "Look, how dearly He loved him." But some of them said: "He opened the eyes of the blind man; was He not able to prevent this man's death?" Then Jesus, His inmost soul shaken again, made His way to the tomb. It was a cave, and a stone lay against the entrance. "Remove the stone," Jesus said. Martha, the dead man's sister, said to Him, "Master, his body stinks by this time; he has been dead four days." Jesus replied, "Did I not tell you that, if you have faith, you will see the glory of God?" So they removed the stone. Then Jesus lifted up His eyes and said: "Father, I thank you for listening to me. For myself, I knew that you always hear me; but I said it for the sake of the people surrounding me, that they might believe that I am your ambassador."

Having said this, He cried out in a strong voice: "Lazarus, come forth!" And he who had been dead came forth, wrapped hand and foot with bands, and his face muffled with a scarf. Jesus said to them: "Unwrap him and let him go." Now many of the Jews – those who had called on Mary and witnessed what He did – believed in Him. Some of them, however, went to see the Pharisees and told them what Jesus had done. Thereupon the chief priests and the Pharisees convened a meeting of the Supreme Council. "This man," they urged, "is giving many proofs of power. What, then, are we to do? If we let him go without interference, all the world will believe in Him; and then the Romans will come and put an end to our rank and race alike." … On that day, accordingly, they passed a resolution to put Him to death.

BLESSINGS AND OTHER SACRAMENTALS

INTRODUCTION

A subheading to the above heading could well be: "The Sacramentals--Christ in Daily Life." In the ordination service, the Church, through the bishop, anoints and blesses the hands of the newly made priest, accompanying the action with these words: "May it please you, O Lord, to consecrate and sanctify these hands by this anointing and our blessing; that whatever they bless may be blessed, and whatever they consecrate may be consecrated in the name of our Lord Jesus Christ." By this and other ceremonies in the rite for ordination the young priest has it impressed on him that his sacramental ministry, namely, the power to offer sacrifice, the duty of preaching the word of God in Mass and of distributing the Bread of life to the people, the duty of administering the other sacraments, the duty of dispensing blessings and other sacramentals--that all these constitute the main reason for his being what he is, a mediator between God and men, the dispenser of God's mysteries.

For a priest all else must be kept subordinate to his sacramental ministry. In the first age of the Church the apostles, as soon as they discovered that other works were interfering with their strictly priestly ministrations, ordained other men as deacons or assistants, whose function it was to take over a large share of those activities not absolutely required of pastors of souls. So nowadays too the priest can find auxiliaries to aid him in the office of teaching, in the good work of visiting the sick and seeking out the stray sheep, in tending to the needs of the poor and the widows and orphans, in keeping files and financial books, in running parish organizations and recreational programs. But he cannot turn over to them his sacramental powers, neither the greater ones of consecrating at Mass, of baptizing, of absolving, of anointing, nor even the lesser ones of bestowing on persons and objects the official blessing of the Church. Her sacramentals, then, ought not to be "the twentieth-century stepchildren of Mother Church," as someone has referred to them.

If it is true that in the world of today conditions are not conducive to a high evaluation and appreciation of the seven sacraments of Christ, then surely it can be admitted all the more readily that the sacramentals fare even worse. If a certain measure of humility and simplicity is needed by man to recognize God at work with, and in, and for us in the greater mysteries, the Eucharist and the other sacraments, it is required even in greater measure to recognize His action in those consecratory acts which are lesser than those seven, namely, the sacramentals. Pride and sophistication are a hindrance to understanding that God, when He created the universe, consecrated all creation, not alone man, but every lower form; and that Christ, in redeeming the world after the Fall, removed the curse fallen on creation, not only from man but from the lesser species as well. Thus for a long time the sacramental acts such as the many consecrations and blessings of the Church have been, if not actually disdained, looked upon with apathy and indifference by her children. So much so that some are apt to be disedified rather than edified when they are made aware that the Church has a mind to speak a blessing on horse, silkworm, bonfire, beer, bridal chamber, medicine, or lard.

God's ultimate purpose in creating the world is the manifestation of His goodness and excellence, and a communication of them in part to His creatures. Consequently, creation's first reason for existence is to glorify the Creator. Human beings fulfill this obligation to glorify God by living in conformity with the laws which govern human existence, but they do so more nobly still in those positive acts of religion, sacrifice, sacraments, social and private prayer, consecrations, and blessings. For in this latter way man does not praise God in isolation, but he is united with the praise which his elder brother, Jesus Christ, everlastingly renders to the Blessed Trinity. Irrational creatures fulfill their obligation also in their existence and functions, according to the laws that govern their nature. This is their silent voice of praise. But lower creation too is destined to take part in the direct and positive act of praising the Creator. The psalms and canticles leave no doubt about this. The fall of man caused lower creatures to be separated from God, for they were bound to God through mankind. And they became once more consecrated in the redemption, not purely for their own sake, but for the purposes of higher creation. Therefore, in union with man, and in union with the God-man, the rest of creation participates in the praise which without ceasing raises its voice to the adorable Trinity. In the Epistle to the Romans St. Paul records that the complete emancipation of creation will not be effected until the end of time. But ever since our Lord transfigured lower creatures by employing them in sacramental ways--consider His use of bread, wine, water, oil, sacred signs--material things have been participating with Him and with man in divine worship. And where Christ left off, the Church continues. The consecration and transfiguration of the creatures of God is done through sacraments and sacramentals. The passion and resurrection of Jesus notwithstanding, the individual man is not justified until the fruit of these momentous acts is communicated to him by way of sacramental sanctification. Lower creatures in similar fashion are freed from their enslavement by being sacramentalized. Before the Church will use them in the service of God or of men, she wills that first they be exorcised of any allegiance to Satan, then sanctified by her consecratory hand.

Certainly there is a difference of kind and of efficacy between the seven sacraments and the lesser sacraments called sacramentals. There is a difference of degree in the seven sacraments themselves. One is not so necessary or sublime as another. Furthermore, it is not true to say without qualification that one distinction between sacraments and sacramentals is that the former owe their institution to Christ, the latter to the Church. For some of the sacramentals definitely come directly from Christ, exactly how many and actually which ones is not clear. There is one sacramental, however, of whose origin there is not a particle of doubt. This is the mandatum, the washing of feet, carried out by our Lord at the Last Supper, and today still used in the liturgy of Maundy Thursday. What requires stressing here is that men should not belittle the sacramentals because of the fact that they owe their institution in greatest part not to the positive will and act of Christ, but instead to the will and act of the Church. For in the light of the doctrine of the mystical body both have a sacred origin, the sacraments from the personal, historical Christ, the sacraments from the mystic Christ--Christ living and working in His mystical bride, the Church. The sacramentals are aptly designated as extensions and radiation of the sacraments. Both are sources of divine life; both have an identical purpose, divine life. They have, moreover, an identical cause, the passion and resurrection of Jesus Christ; albeit they differ in nature, efficacy, and intensity.

Because man is weakened by sin both in his mental and physical faculties, he needs in striving for salvation, in addition to the sacraments themselves, other supernatural aids constantly at hand, in order to overcome his own inherent weakness as well as the obstacles put in his way by creature things. These auxiliaries, the sacramentals, are the many powerful supports by which man's course to heaven can be lightened, affording

protection against the enemies of his soul and promoting bodily well-being in the interests of the soul. As the code of Canon Law defines them: sacramentals are objects and actions which the Church is wont to use, somewhat as she uses the sacraments, in order to obtain through her intercession effects, especially effects of a spiritual nature (can. 1144).

As Christ has endowed with infallible grace the outward signs by which sacraments are effected, so in a similar way the Church has endowed with spiritual powers the outward signs by which sacramentals are constituted. And why are such simple things like the sacramentals so efficacious in the life of grace? Because their efficacy is dependent on the power of the Church's impetration, and not solely on the devotion of the subject who uses them. We say that the sacraments work "ex opere operato," that is, in virtue of the outward signs that are posited. On the other hand, we are accustomed to hear that the sacramentals work "ex opere operantis," which would mean in virtue of the intensity of devotion in those who use them. Yet this is only part of the truth. The thing is cast in an altogether different light when it is stated in full precision, namely, that the sacramentals work "ex opere operantis Ecclesiae," which means that their efficacy is in first place dependent on the power of the Church's intercession, and only secondly on the devout dispositions of the subject concerned. Back in the Middle Ages, William of Paris stated: "The efficacy of the sacramentals is rooted in the nobility of the Church, which is so pleasing to God and so beloved by Him that she never meets with a refusal from Him."[1] The matter could hardly be expressed better. Owing to the resurgence of the doctrine of the mystical body, it has been granted to our times to view the Church once more in her true nature as the body of Christ, flesh of His flesh, bone of His bone, more intimate a part of Him than a bride is of her bridegroom. Therefore, it is not exactly improper to speak of an efficacy "ex opere operato" in the case of sacramentals. For example, an altar that receives the consecration of the Church is consecrated and remains consecrated, no matter how fervent and devout was the bishop who performed the consecration.

Sacramentals have been classified in many ways. But a simple and clear way of classifying them is to divide them into three groups. First, those that lay the basis for divine worship by creating the place and the atmosphere, by raising up certain persons--apart from bishops, priests, and deacons--officially designated to perform divine worship, and by supplying the appurtenances necessary for divine worship, for example: (a) the consecration of a church and an altar, or the consecration of a cemetery; (b) the blessing of an abbot, of monks and virgins, of the ministers in minor orders; (c) the consecration of a chalice or paten, the consecration of a church bell, the blessing of vestments, etc. Second, those used in the course of celebrating Mass and administering the sacraments; for example, the incensation of the altar, the reading of the Gospel, the last blessing, or the giving of salt and the anointings in baptism. Third, those that extend from the worship in church to the Christian home and family circle, to the occupations of farming, industry, and trades; for example, the blessing of a home, field, animals, printing presses, fire-engine, etc.

Although we have stressed the truth that the sacramentals derive their efficacy chiefly from the intercessory power of the Church, we may not minimize the role played by man's own subjective dispositions. The sacraments, too, for that matter, demand something of the individual recipient--at the very least that the subject place no obstacle in the way of grace. But in the case of the sacramentals man's cooperation has a very large part to play if they are to attain their full purpose. Their function is to provide an atmosphere in which the virtue of religion can thrive, and to produce a psychological reaction in man, to raise his thoughts and aspirations out of the realm of the profane and up to the realm of the sacred, to fix his heart on the things of the spirit, to impress on his consciousness God's will for him and God's providence always hovering over him.

Before ascending into heaven our Lord, in His infinite wisdom and love, bequeathed to His followers the seven sacraments, which were to occupy the center of their religious life, to be like so many milestones for them on the journey to heaven. But He also foresaw that the periphery of the Christian life could be sanctified by further supports of a lesser kind, supernatural helps that would be constantly at hand, even every hour, serving to consecrate the works and activities of the day and to lighten its burdens and sorrows. Thus He indicated to the apostles in broad lines how they might make use of other signs and symbols in furthering the work of sanctifying souls. Seeing that the Master Himself had employed the sign of the cross, the act of exorcism, the washing of feet at the Last Supper, and had commanded them to do like things in His name, the apostles were soon imitating Him, performing exorcisms and blessing creatures, as St. Paul has testified in 1 Timothy 4.5. Certainly the Church was inspired by the Holy Spirit, when, following the apostolic period, she began to introduce rites that we now call sacramentals, such as the solemn blessing of baptismal water, of

oils, salt, and bread, of first-fruits, and the blessing of milk and honey in connection with first holy communion of the neophytes on Easter morning, to mention only some of the ceremonies that very early embellished the celebration of Mass and the administration of the other sacraments. How wrong were men like Luther and Harnack when they asserted that the sacramentals of the Catholic Church were an invention of the Middle Ages, and scarcely better than a return to the legalistic rites of the Talmud and the Pharisees. In response to the natural craving of man for ritual and ceremonial, for tokens and memorials, the Church gave her children, instead of "panis et circenses," blessed bread and religious processions, instead of antiques, sacred relics and medals. The legitimate demands of a Christian people were as much a factor as the will of the Church herself in promoting the development and the multiplication of pious ceremonies. Soon every province of life was consecrated by the Church's benediction. From the church edifice the sacramentals widen out to embrace the totality of Christian life. Home and hearth, granary and workshop, field and meadow, vineyard and orchard, fountain and river receive a consecration. In private life there was a blessing for the wife who had recently conceived and one for the woman in the pangs of labor; a blessing for the lad who had just reached the age when he could be introduced to the ABC's, and one for the young man about to sprout his first beard; for the sick, blessed medicaments of water, salt, bread, and herbs, instead of a doctor, harder to come by then than even now. Public life also had its blessings, a blessing of a king and queen, emperor and empress, a blessing of a knight and his accouterments of sword and lance, a blessing of public penitents, of pilgrims, of crusaders. In time of plague and famine, a deprecatory blessing against rats, mice, locusts, and noxious vermin. In time of calamity, a blessing to protect the people against fire, wind, earthquake, and flood.

In all this, to be sure, abuse and superstition eventually crept in, especially in the later Middle Ages. When diocesan synods failed to stem such misuse of sacred things, Paul V finally stepped in, and by a Bull of June 16, 1614, published the official Roman Ritual for the universal Church, to which model all diocesan rituals were thenceforth to conform. But in the seventeenth and eighteenth centuries the abuse was revived, particularly through the religious orders, who printed private collections of blessings and especially exorcisms with prayers and formulas of such a nature as to outdo even the superstitions of the late Middle Ages.

Perhaps it is a conscientious fear of reviving superstition that prompts us to be so hesitant about restoring the sacramentals to their onetime place of honor. Or perhaps, as we say, you can't turn back the clock. Young men no longer grow beards, save for an exceptional group, and professional exterminators have arisen to make short shrift of every kind of pest, from bedbug to termite. Admittedly we would look foolish trying to revive some of the olden pious customs. Yet there are a good many sacramentals, most of those given in this ritual, that could be resurrected to considerable profit. With some efforts at instruction and with continual encouragement, the people's sensibilities as to their significance and value would be aroused, as it has been shown where it has been tried.

--TRANSLATOR
ENDNOTES

1. "De sacramentis," 1.524.

BLESSINGS AND OTHER SACRAMENTALS

GENERAL RULES CONCERNING BLESSINGS

1. Any priest may confer the blessings of the Church, except those reserved to the Pope, to bishops, or to others.

A reserved blessing which is conferred by a priest who does not have the required delegation is valid, but illicit, unless the Holy See has declared otherwise in the reservation.

Deacons and lectors can give validly and licitly only those blessings expressly allowed by law.

2. Both constitutive and invocative blessings are invalid if the forms prescribed by the Church are not observed.

3. Blessings are designed primarily for Catholics, but may likewise be given to catechumens. Moreover, unless the Church expressly forbids, they may be imparted to non-Catholics to assist them in obtaining the light of faith, or together with it, bodily health.

4. Objects which have received the constitutive blessing should be treated reverently, and should never be put to profane or improper use, even though they may be personal possessions.

5. Blessings of the sacred appurtenances which, according to liturgical law, should be blessed before they are used, may be conferred by:

(a) cardinals and all bishops;

(b) an ordinary who is not a bishop, in the churches and oratories of his own province;

(c) a pastor in the churches and oratories located within the confines of his parish, and rectors of churches in their own churches;

(d) priests delegated thereto by the Ordinary of the place, subject to the extent of the delegation and the power of the one delegating;

(e) religious superiors and their priest subjects whom they delegate, in their own churches and oratories and in churches of nuns who are under their spiritual care.

N.B. Rule No. 5 with its five parts is now obsolete in view of the new "Instruction" of September 26, 1964.

6. In every blessing outside of Mass the priest should be vested in surplice and stole of the color proper to the day, unless the rubrics prescribe otherwise.

7. The one who blesses should stand with head uncovered; and at the beginning of each blessing, unless otherwise stated, he says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. May He also be with you.

He then says the proper prayer or as many as are given.

Lastly he sprinkles the object with holy water, and if called for, incenses it, without saying anything.

8. When a priest blesses he should be assisted by a server who holds the holy water and aspersory, and he should follow the Ritual or the Missal.

9. Care should be taken that during a blessing nothing indecorous is placed upon the altar, e.g., eatables. But things of this nature should be placed upon a table conveniently arranged.

BLESSINGS FOR SPECIAL DAYS AND FEASTS OF THE CHURCH YEAR

1. RITE FOR PROVIDING HOLY WATER

Some minor changes have been made in this rite, such as the omission of certain words, putting salt into the water only once, and the use of the short conclusion for the orations (see "Ephemerides Liturgicae" 75 [1961] 426). The holy-water font is a counterpart of the baptismal font; and the sacramental use of holy water is related to the great sacrament of water, baptism. Easter is the day par excellence for baptism, and every Sunday is a little Easter. Consequently, on the Lord's day the Church blesses water to be used in the ceremony of renewal of baptism, for as often as she sprinkles us with the blessed water a sign is given us of that sacrament which once bestowed the gift of life. The rubrics direct that the water may be blessed either in the church proper or in the sacristy. For the edification of the people it might be well to perform this blessing in the sight of the people, at least occasionally. The practice of putting salt into the water comes no doubt from the incident of the miraculous cure of the poisonous well (see 4 Kings 2.19-21), where the prophet Eliseus used salt to purify the water of the well.

1. On Sundays, or whenever this blessing takes place, salt and fresh water are prepared in the church or in the sacristy. The priest, vested in surplice and purple stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

2. The exorcism of salt follows: God's creature, salt, I cast out the demon from you by the living ✠God, by the true ✠God, by the holy ✠God, by God who ordered you to be thrown into the water- spring by Eliseus to heal it of its barrenness. May you be a purified salt, a means of health for those who believe, a medicine for body and soul for all who make use of you. May all evil fancies of the foul fiend, his malice and cunning, be driven afar from the place where you are sprinkled. And let every unclean spirit be repulsed by Him who is coming to judge both the living and the dead and the world by fire.

All: Amen.
Let us pray.

Almighty everlasting God, we humbly appeal to your mercy and goodness to graciously bless ✠this creature, salt, which you have given for mankind's use. May all who use it find in it a remedy for body and mind. And may everything that it touches or sprinkles be freed from uncleanness and any influence of the evil spirit; through Christ our Lord.

All: Amen.

Exorcism of the water:

God's creature, water, I cast out the demon from you in the name of God ✠the Father almighty, in the name of Jesus ✠Christ, His Son, our Lord, and in the power of the Holy ✠Spirit. May you be a purified water, empowered to drive afar all power of the enemy, in fact, to root out and banish the enemy himself, along with his fallen angels. We ask this through the power of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire.

All: Amen.
Let us pray.

O God, who for man's welfare established the most wonderful mysteries in the substance of water, hearken to our prayer, and pour forth your blessing ✠on this element now being prepared with various purifying rites. May this creature of yours, when used in your mysteries and endowed with your grace, serve to cast out demons and to banish disease. May everything that this water sprinkles in the homes and gatherings of the faithful be delivered from all that is unclean and hurtful; let no breath of contagion hover there, no taint of corruption; let all the wiles of the lurking enemy come to nothing. By the sprinkling of this water may everything opposed to the safety and peace of the occupants of these homes be banished, so that in calling on

your holy name they may know the well-being they desire, and be protected from every peril; through Christ our Lord.

All: Amen.

3. Now the priest pours the salt into the water in the form of a cross, saying:

May this salt and water be mixed together; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, source of irresistible might and king of an invincible realm, the ever-glorious conqueror; who restrain the force of the adversary, silencing the uproar of his rage, and valiantly subduing his wickedness; in awe and humility we beg you, Lord, to regard with favor this creature thing of salt and water, to let the light of your kindness shine upon it, and to hallow it with the dew of your mercy; so that wherever it is sprinkled and your holy name is invoked, every assault of the unclean spirit may be baffled, and all dread of the serpent's venom be cast out. To us who entreat your mercy grant that the Holy Spirit may be with us wherever we may be; through Christ our Lord. All: Amen.

4. On Sundays after the water is blessed and before Mass begins the celebrant sprinkles the altar, himself, the ministers, and the people as prescribed in the Missal and in the ceremony of the Ritual given below.

5. Christ's faithful are permitted to take holy water home with them to sprinkle the sick, their homes, fields, vineyards, and the like. It is recommended too that they put it in fonts in the various rooms, so that they may use it to bless themselves daily and frequently.

2. THE SUNDAY BLESSING WITH HOLY WATER

There has been a slight change made in this ceremony--the priest no longer says the Miserere while he sprinkles the people (see "Ephemerides Liturgicae" 75 [1961] 426), and the wording of the rubric for Passiontime and Eastertime also has been altered. The significance of this blessing is touched on in the commentary given above, and the frequent omission of this blessing is noted with regret. Some say that it interferes with the introit procession, but some solution could be found.

The priest who is to offer the Mass, vested in cope of the proper color, comes to the altar, and as he kneels on the step with the ministrants (also in Eastertime) he receives the aspersory from the deacon. First he sprinkles the altar three times (simultaneously intoning the antiphon), then himself, and then he stands and sprinkles the ministrants. The choir takes up the singing of the antiphon, during which time the celebrant sprinkles the clergy and the people. The proper antiphons are given below (for the music for these see the music supplement).

Antiphon outside Eastertime

Purify me with hyssop, * Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. Ps. 50.1. Have mercy on me, God, * in your great kindness. V. Glory be to the Father, and to the Son, and to the Holy Spirit. * As it was in the beginning, is now, and ever shall be, world without end. Amen. Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

The antiphon is sung thus at the sprinkling with holy water on all Sundays outside Eastertime; but the doxology is not said during Passiontime, and the antiphon is repeated right after the psalm verse.

During Eastertime, from Easter Sunday until Pentecost inclusive the following antiphon is sung:

Antiphon during Eastertime

I saw water * flowing out from beneath the threshold of the temple, alleluia; and all to whom this water came were saved, and they shall say, alleluia, alleluia. Ps. 117. Give thanks to the Lord, for He is good, * for His mercy endures forever. V. Glory be to the Father, and to the Son, and to the Holy Spirit. * As it was in the beginning, is now, and ever shall be, world without end. Amen. I saw water flowing out from beneath the threshold of the temple, alleluia; and all to whom this water came were saved, and they shall say, alleluia, alleluia.

The first antiphon given above is resumed on Trinity Sunday.

On Easter Sunday, in churches where there is a baptismal font, the water used for the sprinkling is that which has been blessed during the Easter Vigil, that which was taken from the font before the holy oils were poured in.

After the singing of the antiphon the priest, who by this time has returned to the altar, stands at the foot of the altar, and with hands folded chants the following:

P: Lord, show us your mercy (alleluia).

All: And grant us your salvation (alleluia).

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who are assembled in this dwelling, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

3. BLESSING OF WINE

on the Feast of St. John, Apostle and Evangelist

At the end of the principal Mass on the feast of St. John, Apostle and Evangelist, after the last Gospel, the priest, retaining all vestments except the maniple, blesses wine brought by the people. This is done in memory and in honor of St. John, who drank without any ill effects the poisoned wine offered to him by his enemies.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

If it please you, Lord God, bless ✠ and consecrate ✠ this vessel of wine (or any other beverage) by the power of your right hand; and grant that, through the merits of St. John, apostle and evangelist, all your faithful who drink of it may find it a help and a protection. As the blessed John drank the poisoned potion without any ill effects, so may all who today drink the blessed wine in his honor be delivered from poisoning and similar harmful things. And as they offer themselves body and soul to you, may they obtain pardon of all their sins; through Christ our Lord.

All: Amen.

Lord, bless ✠ this creature drink, so that it may be a health- giving medicine to all who use it; and grant by your grace that all who taste of it may enjoy bodily and spiritual health in calling on your holy name; through Christ our Lord.

All: Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come on this wine (or any other beverage) and remain always.

All: Amen.

It is sprinkled with holy water. If the blessing is given privately outside of Mass, the priest is vested in surplice and stole and performs the ceremony as given above.

4. ANOTHER FORM FOR BLESSING WINE

on the Feast of St. John, Apostle and Evangelist

At the end of Mass, after the last Gospel, the following is said:

Psalm 22

(for this psalm see Rite for Baptism of Children)

After the psalm: Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Let the enemy have no power over them.

All: And the son of iniquity be powerless to harm them.

P: Then if they drink anything deadly.

All: It will not harm them.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Holy Lord, almighty Father, everlasting God, who willed that your Son, co-eternal and consubstantial with you, come down from heaven and in the fulness of time be made flesh for a time of the blessed Virgin Mary, in order to seek the lost and wayward sheep and carry it on His shoulders to the sheepfold, and to heal the man fallen among robbers of his wounds by pouring in oil and wine; may you bless ✠ and sanctify ✠ this wine which you have vintaged for man's drink. Let all who taste or drink of it on this holy feastday have health of body and soul; by your grace let it be a solace to the man who is on a journey and bring him safely to his destination; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, who spoke of yourself as the true vine and the apostles as the branches, and who willed to plant a chosen vineyard of all who love you, bless ✠ this wine and empower it with your blessing; so that all who taste or drink of it may, through the intercession of your beloved disciple John, apostle and evangelist, be spared every deadly and poisonous affliction and enjoy bodily and spiritual well-being. We ask this of you who live and reign forever and ever.

All: Amen.
Let us pray.

God, who in creating the world brought forth for mankind bread as food and wine as drink, bread to nourish the body and wine to cheer the heart; who conferred on blessed John, your beloved disciple, such great favor that not only did he himself escape the poisoned potion, but could restore life by your power to others who were dead from poison; grant to all who drink this wine spiritual gladness and everlasting life; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

5. BLESSING OF EPIPHANY WATER

on the Eve of Epiphany

(Approved by the Congregation of Sacred Rites, Dec. 6, 1890)

{This blessing comes from the Orient, where the Church has long emphasized in her celebration of Epiphany the mystery of our Lord's baptism, and by analogy our baptism. This aspect is not neglected in western Christendom, although in practice we have concentrated on the visit of the Magi. Many years before the Latin Rite officially adopted the blessing of Epiphany water, diocesan rituals, notably in lower Italy, had contained such a blessing.}

1. At the appointed time the celebrant, vested in white cope (if a bishop, the mitre is worn but removed during the prayers), and the deacon and subdeacon, vested in white dalmatic and tunic respectively, come before the altar. They are preceded by acolytes, who carry the processional cross and lighted candles (which are put in their proper place), and by the other clergy. A vessel of water and a container of salt are in readiness in the sanctuary.

First the Litany of the Saints is sung, during which time all kneel. After the invocation "That you grant eternal rest," etc. the celebrant rises and sings the following two invocations, the second in a higher key:

That you bless ✠this water. R. We beg you to hear us. That you bless ✠and sanctify ✠this water R. We beg you to hear us.

Then the chanters continue the litany up to and including the last Lord, have mercy.

After this the celebrant chants Our Father the rest inaudibly until:

P: And lead us not into temptation.

All: But deliver us from evil.

2. Then the following psalms are sung:

Psalm 28

(for this psalm see Rite for Baptism of Adults)

Psalm 45

P: God is our refuge and our strength, * an ever-present help in distress.

All: Therefore we fear not, though the earth be shaken and mountains plunge into the depths of the sea;

P: Though its waters rage and foam * and the mountains quake at its surging.

All: The Lord of hosts is with us; * our stronghold is the God of Jacob.

P: There is a stream whose runlets gladden the city of God, * the holy dwelling of the Most High.

All: God is in its midst; it shall not be disturbed; * God will help it at the break of dawn.

P: Though nations are in turmoil, kingdoms totter, * His voice resounds, the earth melts away;

All: The Lord of hosts is with us; * our stronghold is the God of Jacob.

P: Come, see the deeds of the Lord, * the astounding things He has wrought on earth.

All: He has stopped wars to the end of the earth; * the bow he breaks; He splinters the spears; He burns the shields with fire.

P: Desist, and confess that I am God, * exalted among the nations, exalted upon the earth.

All: The Lord of hosts is with us; * our stronghold is the God of Jacob.

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 146

P: Praise the Lord, for He is good; * sing praise to our God, for He is gracious; it is fitting to praise Him.

All: The Lord rebuilds Jerusalem; * the dispersed of Israel He gathers.

P: He heals the brokenhearted * and binds up their wounds.

All: He tells the number of the stars; * He calls each by name.

P: Great is our Lord and mighty in power; * to His wisdom there is no limit.

All: The Lord sustains the lowly; * the wicked He casts to the ground.

P: Sing to the Lord with thanksgiving; * sing praise with the harp to our God.

All: Who covers the heavens with clouds, * who provides rain for the earth;

P: Who makes grass sprout on the mountains * and herbs for the service of men;

All: Who gives food to the cattle, * and to the young ravens when they cry to Him.

P: He delights not in the strength of the steed, * nor is He pleased with the fleetness of men.

All: The Lord is pleased with those who fear Him, * with those who hope for His kindness.

P: Glory be to the Father.

All: As it was in the beginning.

The celebrant then chants:

Exorcism against Satan and the apostate angels

In the name of our Lord Jesus ✠Christ and by His power, we cast you out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect; begone and stay far from the Church of God, from all who are made in the image of God and redeemed by the precious blood of the divine ✠Lamb. Never again dare, you cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and to sift them as ✠wheat. For it is the Most High God who commands you, ✠He to whom you heretofore in your great pride considered yourself equal; He who desires that all men might be saved and come to the knowledge of truth. God the Father ✠commands you. God the Son ✠commands you. God the Holy ✠Spirit commands you. The majesty of Christ, the eternal Word of God made flesh ✠commands you; He who for the salvation of our race, the race that was lost through your envy, humbled Himself and became obedient even unto death; He who built His Church upon a solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain

with her all days, even to the end of the world. The sacred mystery of the cross ✠commands you, as well as the power of all the mysteries of Christian faith. The exalted Virgin Mary, Mother of God ✠commands you, who in her lowliness crushed your proud head from the first moment of her Immaculate Conception. The faith of the holy apostles Peter and Paul and the other apostles ✠commands you. The blood of the martyrs and the devout intercession of all holy men and women commands you.

Therefore, accursed dragon and every diabolical legion, we adjure you by the living ✠God, by the true ✠ God, by the holy ✠God, by the God who so loved the world that He gave His only-begotten Son, that whoever believes in Him shall not perish but shall have life everlasting; cease your deception of the human race and your giving them to drink of the poison of everlasting damnation; desist from harming the Church and fettering her freedom. Begone Satan, you father and teacher of lies and enemy of mankind. Give place to Christ in whom you found none of your works; give place to the one, holy, Catholic, and apostolic Church, which Christ Himself purchased with His blood. May you be brought low under God's mighty hand. May you tremble and flee as we call upon the holy and awesome name of Jesus, before whom hell quakes, and to whom the virtues, powers, and dominations are subject; whom the cherubim and seraphim praise with unwearied voices, saying: Holy, holy, holy, Lord God of hosts!

Next the choir sings the following antiphon and canticle:

Antiphon

Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

Canticle of Zachary

Luke 1.68-79

P: "Blessed be the Lord, the God of Israel! * He has visited His people and brought about its redemption.

All: He has raised for us a stronghold of salvation * in the house of David His servant,

P: And redeemed the promise He had made * through the mouth of His holy prophets of old--

All: To grant salvation from our foes * and from the hand of all that hate us;

P: To deal in mercy with our fathers * and be mindful of His holy covenant,

All: Of the oath he had sworn to our father Abraham, * that He would enable us--

P: Rescued from the clutches of our foes--* to worship Him without fear,

All: In holiness and observance of the Law, * in His presence, all our days.

P: And you, my little one, will be hailed 'Prophet of the Most High'; * for the Lord's precursor you will be to prepare His ways;

All: You are to impart to His people knowledge of salvation * through forgiveness of their sins.

P: Thanks be to the merciful heart of our God! * a dawning Light from on high will visit us

All: To shine upon those who sit in darkness and in the shadowland of death, * and guide our feet into the path of peace."

P: Glory be to the Father.

All: As it was in the beginning.

Or instead of the "Benedictus" the "Magnificat" may be chosen (for the Magnificat see Blessing of Homes). At the end of the canticle the antiphon given above is repeated. Then the celebrant sings:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who on this day revealed your only-begotten Son to all nations by the guidance of a star, grant that we who now know you by faith may finally behold you in your heavenly majesty; through Christ our Lord.

All: Amen.

Next he blesses the water:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

From here on the exorcism of salt and the prayer that follows it, the exorcism of water and the two prayers that follow it, the mixing of the salt and water and then the concluding prayer--all of these are the same as the ones used on pp. 395-97.

At the end of the blessing the priest sprinkles the people with the blessed water.

Lastly the "Te Deum" is sung (for the "Te Deum" and its oration see Renewal of the Marriage Vows).

6. BLESSING OF GOLD, INCENSE, MYRRH

on Epiphany

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Accept, holy Father, from me, your unworthy servant, these gifts which I humbly offer to the honor of your holy name and in recognition of your peerless majesty, as you once accepted the sacrifice of the just Abel and the same kind of gifts from the three Magi.

God's creatures, gold, incense, and myrrh, I cast out the demon from you by the Father ✠almighty, by Jesus ✠Christ, His only- begotten Son, and by the Holy ✠Spirit, the Advocate, so that you may be freed from all deceit, evil, and cunning of the devil, and become a saving remedy to mankind against the snares of the

enemy. May those who use you, with confidence in the divine power, in their lodgings, homes, or on their persons, be delivered from all perils to body and soul, and enjoy all good things. We ask this through the power and merits of our Lord and Savior, the intercession of the blessed Virgin Mary, Mother of God, and of all the saints, in particular the godly men who on this day venerated Christ the Lord with the very same gifts.

All: Amen.

God, the invisible and endless One, in the holy and awesome name of your Son, be pleased to endow with your blessing ✠and power these creatures of gold, incense, and myrrh. Protect those who will have them in their possession from every kind of illness, injury, and danger, anything that would interfere with the well-being of body and soul, and so be enabled to serve you joyously and confidently in your Church; you who live and reign in perfect Trinity, God, forever and ever.

All: Amen.

And may the blessing of almighty God, Father, ✠Son, and Holy ✠Spirit, come upon these creatures of gold, incense, and myrrh, and remain always.

All: Amen.

They are sprinkled with holy water.

7. BLESSING OF CHALK

on Epiphany

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Bless, ✠O Lord God, this creature, chalk, and let it be a help to mankind. Grant that those who will use it with faith in your most holy name, and with it inscribe on the doors of their homes the names of your saints, Casper, Melchior, and Baltassar, may through their merits and intercession enjoy health in body and protection of soul; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

8. BLESSING OF HOMES

on Epiphany

As the priest comes into the home he says:

P: God's peace be in this home.

All: And in all who live here.

P. Ant.: Magi from the East came to Bethlehem to adore the Lord; and opening their treasure chests they presented Him with precious gifts: gold for the great King, incense for the true God, and myrrh in symbol of His burial. Alleluia.

Canticle of the Magnificat

Luke 1.46-55

P: "My soul * extols the Lord;

All: And my spirit leaps for joy in God my Savior.

P: How graciously He looked upon His lowly maid! * Oh, see, from this hour onward age after age will call me blessed!

All: How sublime is what He has done for me, * the Mighty One, whose name is 'Holy'!

P: From age to age He visits those * who worship Him in reverence.

All: His arm achieves the mastery: * He routs the haughty and proud of heart.

P: He puts down princes from their thrones, * and exalts the lowly;

All: He fills the hungry with blessings, * and sends away the rich with empty hands.

P: He has taken by the hand His servant Israel, * and mercifully kept His faith,

All: As He had promised our fathers * with Abraham and his posterity forever and evermore."

P: Glory be to the Father.

All: As it was in the beginning.

Meanwhile the home is sprinkled with holy water and incensed. At the end of the Magnificat the antiphon is repeated. Then the priest says Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Many shall come from Saba.

All: Bearing gold and incense.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May he also be with you.

Let us pray.

God, who on this day revealed your only-begotten Son to all nations by the guidance of a star, grant that we who now know you by faith may finally behold you in your heavenly majesty; through Christ our Lord.

All: Amen.

Responsory: Be enlightened and shine forth, O Jerusalem, for your light is come; and upon you is risen the glory of the Lord Jesus Christ born of the Virgin Mary.

P: Nations shall walk in your light, and kings in the splendor of- your birth.

All: And the glory of the Lord is risen upon you.

Let us pray.

Lord God almighty, bless ✠ this home, and under its shelter let there be health, chastity, self-conquest, humility, goodness, mildness, obedience to your commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May your blessing remain always in this home and on those who live here; through Christ our Lord. All: Amen.

9. BLESSING OF CANDLES

on the Feast of St. Blaise, Bishop and Martyr

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, almighty and all-mild, by your Word alone you created the manifold things in the world, and willed that that same Word by whom all things were made take flesh in order to redeem mankind; you are great and immeasurable, awesome and praiseworthy, a worker of marvels. Hence in professing his faith in you the glorious martyr and bishop, Blaise, did not fear any manner of torment but gladly accepted the palm of martyrdom. In virtue of which you bestowed on him, among other gifts, the power to heal all ailments of the throat. And now we implore your majesty that, overlooking our guilt and considering only his merits and intercession, it may please you to bless ✠ and sanctify ✠ and impart your grace to these candles. Let all men of faith whose necks are touched with them be healed of every malady of the throat, and being restored in health and good spirits let them return thanks to you in your holy Church, and praise your glorious name which is blessed forever; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

10. BLESSING OF THROATS

on the Feast of St. Blaise

{This is one of the most popular blessings. St. Blaise was bishop of Sebaste in Cappadocia, and was martyred by beheading about A.D. 316. Not much more can be affirmed of him with any degree of historical accuracy,

but legends about him are numerous. One day- -so goes the legend--Blaise met a poor woman whose only pig had been snatched up in the fangs of a wolf but at the command of the bishop the wolf restored the pig alive to its owner. The woman did not forget the favor, for later, when the bishop was languishing in prison, she brought him tapers to dispel the darkness and gloom. To this story may be attributed the practice of using lighted candles in bestowing the blessing of St. Blaise. While in prison he performed a wonderful cure on a boy who had a fishbone lodged in his throat and who was in danger of choking to death. From this account we have the longtime custom of invoking the Saint for all kinds of throat trouble.}

After blessing the candles on the feast of St. Blaise, the priest holds two candles fastened like a cross to the throat of the person kneeling before him, and says:

By the intercession of St. Blaise, bishop and martyr, may God deliver you from every malady of the throat, and from every possible mishap; in the name of the Father, and of the Son, ✠and of the Holy Spirit.

R. Amen.

11. BLESSING OF BREAD, WINE, WATER, FRUIT

For the Relief of Throat Ailments

on the Feast of St. Blaise

(Approved by the Congregation of Sacred Rites on Sept. 25, 1883)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Savior of the world, who consecrated this day by the martyrdom of blessed Blaise, granting him among other gifts the power of healing all who are afflicted with ailments of the throat; we humbly appeal to your boundless mercy, begging that these fruits, bread, wine, and water brought by your devoted people be blessed ✠and sanctified ✠by your goodness. May those who eat and drink these gifts be fully healed of all ailments of the throat and of all maladies of body and soul, through the prayers and merits of St. Blaise, bishop and martyr. We ask this of you who live and reign, God, forever and ever.

All: Amen.

They are sprinkled with holy water.

12. IMPOSING BLESSED ASHES on Ash Wednesday

The priest says, as he sprinkles the blessed ashes on the head of the person:

Gen. 3.19: Remember, man, that you are dust, and into dust you will return.

13. BLESSING OF HOMES

on Holy Saturday and during Eastertime[1]

1. The parish priest (or a priest who has his permission), vested in surplice and white stole, visits the homes of his parishioners on Holy Saturday or another day during Eastertime, in order to bless the homes and their occupants with the Easter water. He should be assisted by a server who carries a vessel containing blessed water taken from the baptismal font before the holy oils were added. As he enters the home he says:

P: God's peace be in this home.

All: And in all who live here.

2. Then he sprinkles the dwelling's main room and the occupants, saying the antiphon:

I saw water flowing out from beneath the threshold of the temple, alleluia; and all to whom this water came were saved, and they shall say, alleluia, alleluia. (Ps. 117.) Give thanks to the Lord, for He is good, for His mercy endures forever. V. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. I saw water flowing out from beneath the threshold of the temple, alleluia; and all to whom this water came were saved, and they shall say, alleluia, alleluia.

Next he says:

P: Lord, show us your mercy, alleluia.

All: And grant us your salvation, alleluia.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God; and as you guarded the homes of the Israelites from the avenging angel on their flight from Egypt, if their homes were signed with the blood of a lamb--therein prefiguring our Easter sacrifice in which Christ is the victim--so likewise in your goodness send your holy angel to watch over and protect all who live in this home, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

3. The rite described above is used also when the blessing of homes is carried out on another day in Eastertime, in accord with local custom.

14. THE EASTER BLESSINGS OF FOOD

{The Easter blessings of food owe their origin to the fact that these particular foods, namely, fleshmeat and milk products, including eggs, were forbidden in the Middle Ages during the Lenten fast and abstinence. When the feast of Easter brought the rigorous fast to an end, and these foods were again allowed at table, the people showed their joy and gratitude by first taking the food to church for a blessing. Moreover, they hoped that the Church's blessing on such edibles would prove a remedy for whatever harmful effects the body might have suffered from the long period of self-denial. Today the Easter blessings of food are still held in many churches in the U. S., especially in those of the Slavic peoples.}

A. Blessing of Lamb

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who by your servant Moses commanded your people in their deliverance from Egypt to kill a lamb as a type of our Lord Jesus Christ, and prescribed that its blood be used to sign the two door-posts of their homes; may it please you to bless ✠ and sanctify ✠ this creature-flesh which we, your servants, desire to eat in praise of you. We ask this in virtue of the resurrection of our Lord Jesus Christ, who lives and reigns with you forever and ever.

All: Amen.

It is sprinkled with holy water.

B. Blessing of Eggs

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, let the grace of your blessing ✠ come upon these eggs, that they be healthful food for your faithful who eat them in thanksgiving for the resurrection of our Lord Jesus Christ, who lives and reigns with you forever and ever.

All: Amen.

They are sprinkled with holy water.

C. Blessing of Bread

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, bread of angels, true bread of everlasting life, be pleased to bless ✠this bread, as you once blessed the five loaves in the wilderness, so that all who eat of it may derive health in body and soul. We ask this of you who live and reign forever and ever.

All: Amen.

It is sprinkled with holy water.

D. Another Blessing of Bread

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Holy Lord and Father, almighty everlasting God, be pleased to bless ✠this bread, imparting to it your hallowed favor from on high. May it be for all who eat of it a healthful food for body and soul, as well as a safeguard against every disease and all assaults of the enemy. We ask this of our Lord Jesus Christ, your Son, the bread of life who came down from heaven and gives life and salvation to the world; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

It is sprinkled with holy water.

E. Blessing of New Produce

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠this new produce, N., and grant that those who eat of it in praise of your holy name may be nourished in body and soul; through Christ our Lord. All: Amen.

15. BLESSING OF CROSSES

which are to be set in vineyards, fields, etc., on or about May 3

(Approved by the Congregation of Sacred Rites, Feb. 10, 1888)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, merciful Father and our unalloyed comfort, in virtue of the bitter suffering that your only- begotten Son, our Lord Jesus Christ, endured for us sinners on the wood of the cross, bless ✠ these crosses which your faithful will set up in their vineyards, gardens, fields, and other places. Shield the land where they are placed from hail, tornado, storm, and every onslaught of the enemy, so that the produce, ripened for the harvest, may be gathered to your honor by those who put their trust in the holy cross of our Lord Jesus Christ, your Son, who lives and reigns with you forever and ever.

All: Amen.

They are sprinkled with holy water.

16. BLESSING OF A BONFIRE

on the Vigil of the Birthday of St. John the Baptist

conferred by the clergy outside of church

In the Church's veneration of her saints the cult of John the Baptist had from earliest times and continues to have a most prominent and honored place. John gave testimony of the true light that shines in the darkness, although he proclaimed in utter humility: "He must increase, but I must decrease." And the Master also spoke in highest praise of His precursor: "I say to you, among those born of women there is not a greater prophet than John the Baptist." Attuned to the words of the Gospel the Christians of former times were filled with love and enthusiasm for this saint, and expressed a justifiable conviviality at the approach of his feastday by lighting a bonfire the night before in front of their churches, in the market-place, on the hilltops, and in the valleys. The custom of St. John bonfires, indicative of a people with unabashed and childlike faith, continues in some places to this day.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, almighty Father, the light that never fails and the source of all light, sanctify ✠ this new fire, and grant that after the darkness of this life we may come unsullied to you who are light eternal; through Christ our Lord.

All: Amen.

The fire is sprinkled with holy water; after which the clergy and the people sing the following hymn (for the music see the music supplement):

Hymn: Ut queant laxis

O for your spirit, holy John, to chasten

Lips sin-polluted, fettered tongues to loosen;

So by your children might your deeds of wonder

Meetly be chanted.

Lo! a swift herald, from the skies descending,

Bears to your father promise of your greatness;

How he shall name you, what your future story,

Duly revealing.

Scarcely believing message so transcendent,

Him for a season power of speech forsaketh,

Till, at your wondrous birth, again returneth,

Voice to the voiceless.

You, in your mother's womb all darkly cradled,

Knew your great Monarch, biding in His chamber,

Whence the two parents, through their offspring's merits,

Mysteries uttered.

Praise to the Father, to the Son begotten,

And to the Spirit, equal power possessing,

One God whose glory, through the lapse of ages,

Ever resounding.

P: There was a man sent from God.

All Whose name was John.

Let us pray.

God, who by reason of the birth of blessed John have made this

day praiseworthy, give your people the grace of spiritual joy,

and keep the hearts of your faithful fixed on the way that leads

to everlasting salvation; through Christ our Lord.

All: Amen.

17. BLESSING OF HERBS

on the Assumption of the Blessed Virgin Mary

{This blessing comes from Germany, and formulas for it are found as early as the tenth century. The blessing of herbs was reserved only to the feast of the Assumption. Herbs had not our restricted English meaning but included all kinds of cultivated and wild flowers, especially those which in some way had a symbolic relation to our Lady. The people brought herbs to church on her feast not only to secure for themselves another blessed object, but also to make of the occasion a harvest festival of thanksgiving to God for His great bounty manifested in the abundant fruits of the earth. The herbs were placed on the altar, and even beneath the altar-cloths, so that from this close contact with the Eucharist they might receive a special consecration, over and above the ordinary sacramental blessing of the Church.}

After the Asperges if it is a Sunday, otherwise immediately before Mass, the priest, standing before the altar and facing the people who hold the herbs and fruits in their hands, says in a clear voice:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Psalm 64

P: To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled, you who hear prayers.

All: To you all flesh must come* because of wicked deeds.

P: We are overcome by our sins; * it is you who pardon them.

All: Happy the man you choose, * and bring to dwell in your courts.

P: May we be filled with the good things of your house, * the holy things of your temple.

All: With awe-inspiring deeds of justice you answer us, * O God our Savior,

P: The hope of all the ends of the earth * and of the distant seas.

All: You set the mountains in place by your power, * you who are girt with might;

P: You still the roaring of the seas, * the roaring of their waves and the tumult of the peoples.

All: And the dwellers at the earth's ends are in fear at your marvels; * the farthest east and west you make resound with joy.

P: You have visited the land and watered it; * greatly have you enriched it.

All: God's watercourses are filled; you have prepared the grain. * Thus have you prepared the land:

P: Drenching its furrows, * breaking up its clods,

All: Softening it with showers, * blessing its yield.

P: You have crowned the year with your bounty, * and your paths overflow with a rich harvest;

All: The untilled meadows overflow with it, * and rejoicing clothes the hills.

P: The fields are garmented with flocks and the valleys blanketed with grain. * They shout and sing for joy.

All: Glory be to the Father.

P: As it was in the beginning.

P: The Lord will be gracious.

All: And our land will bring forth its fruit.

P: You water the mountains from the clouds.

All: The earth is replenished from your rains.

P: Giving grass for cattle.

All: And plants for the benefit of man.

P: You bring wheat from the earth.

All: And wine to cheer man's heart.

P: Oil to make his face lustrous.

All: And bread to strengthen his heart.

P: He utters a command and heals their suffering.

All: And snatches them from distressing want.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who by your word alone brought into being the heavens, earth, sea, things seen and things unseen, and garnished the earth with plants and trees for the use of man and beast; who appointed each species to bring forth fruit in its kind, not only for the food of living creatures, but for the healing of sick bodies as well; with mind and word we urgently call on you in your great kindness to bless ✠ these various herbs and fruits, thus increasing their natural powers with the newly given grace of your blessing. May they keep away disease and adversity from men and beasts who use them in your name; through Christ our Lord.

All: Amen.
Let us pray.

God, who through Moses, your servant, directed the children of Israel to carry their sheaves of new grain to the priests for a blessing, to pluck the finest fruits of the orchard, and to make merry before you, the Lord their God; hear our supplications, and shower blessings ✠ in abundance upon us and upon these bundles of new grain, new herbs, and this assortment of produce which we gratefully present to you on this festival, blessing ✠ them in your name. Grant that men, cattle, flocks, and beasts of burden find in them a remedy against sickness, pestilence, sores, injuries, spells, against the fangs of serpents or poisonous creatures. May these blessed objects be a protection against diabolical mockery, cunning, and deception wherever they are kept, carried, or otherwise used. Lastly, through the merits of the blessed Virgin Mary, whose Assumption we are celebrating, may we all, laden with the sheaves of good works, deserve to be taken up to heaven; through Christ our Lord.

All: Amen.
Let us pray.

God, who on this day raised up to highest heaven the rod of Jesse, the Mother of your Son, our Lord Jesus Christ, that by her prayers and patronage you might communicate to our mortal nature the fruit of her womb, your very Son; we humbly implore you to help us use these fruits of the soil for our temporal and everlasting welfare, aided by the power of your Son and the prayers of His glorious Mother; through Christ our Lord.

All: Amen.

And may the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon these creatures and remain always.

All: Amen.

They are sprinkled with holy water and incensed.

18. BLESSING OF SEED AND SEEDLINGS

on the Birthday of the Blessed Virgin Mary

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Holy Lord and Father, almighty everlasting God, we ask and beseech you to look with merry countenance and fair eyes on these seeds and seedlings. And as you proclaimed to Moses, your servant, in the land of Egypt, saying: "Tell the children of Israel that when they enter the land of promise which I shall give them, they are to offer the first-fruits to the priests, and they shall be blessed"; so too at our request, O Lord, be merciful and pour out the blessing ✠ of your right hand upon these seeds, which you in your benevolence bring forth to sustain life. Let neither drought nor flood destroy them, but keep them unharmed until they reach their full growth and produce an abundant harvest for the service of body and soul. We ask this of you who live and reign in perfect Trinity forever and ever.

All: Amen.
Let us pray.

Almighty everlasting God, sower and tiller of the heavenly word, who cultivate the field of our hearts with heavenly tools, hear our prayers and pour out abundant blessings upon the fields in which these seeds are to be sown. By your protecting hand turn away the fury of the elements, so that this entire fruit may be filled with your blessing, and may be gathered unharmed and stored up in the granary; through Christ our Lord.

All: Amen.

They are sprinkled with holy water and may be incensed.

ENDNOTES

1. On Nov. 16, 1955, the C.S.R. issued this directive: "Let the local Ordinaries give proper directions so that this blessing may be given at a more convenient time either before or after Easter."

BLESSINGS OF PERSONS

1. BLESSING OF AN EXPECTANT MOTHER

at the approach of confinement

{In the Middle Ages it was customary for a pastor to announce from the pulpit on Sundays the names of women whose time of childbirth was close at hand, and to ask the people's prayers for them. But his solicitude did not stop there. He also visited the homes of such women, first said prayers outside the home, and then entered and administered the sacraments and the sacramentals of the Church. Without going quite to these lengths today, an occasional word of instruction about this very fine blessing would encourage some women to present themselves for it.}

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Save your servant.

All: Who trusts in you, my God.

P: Let her find in you, Lord, a tower of strength.

All: In the face of the enemy.

P: Let the enemy have no power over her.

All: And the son of iniquity be powerless to harm her.

P: Lord, send her aid from your holy place.

All: And watch over her from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who enable us, your servants, in our profession of the true faith, to acknowledge the glory of the three Persons in the eternal Godhead, and to adore their oneness of nature, their co-equal majesty; grant, we pray, that by steadfastness in that faith this servant of yours, N., may ever be guarded against all adversity; through Christ our Lord.

All: Amen.
Let us pray.

Lord God, Creator of all things, mighty and awesome, just and forgiving, you alone are good and kind. You saved Israel from all manner of plagues, making our forefathers your chosen people, and hallowing them by the touch of your Spirit. You, by the co- operation of the Holy Spirit, prepared the body and soul of the glorious Virgin Mary to be a worthy dwelling for your Son. You filled John the Baptist with the Holy Spirit, causing him to leap with joy in his mother's womb. Accept the offering of a humble spirit, and grant the heartfelt desire of your servant, N. who pleads for the safety of the child you allowed her to conceive. Guard the life that is yours; defend it from all the craft and spite of the pitiless foe. Let your gentle hand, like that of a skilled physician, aid her delivery, bringing her offspring safe and sound to the light of day. May her child live to be reborn in holy baptism, and continuing always in your service, be found worthy of attaining everlasting life; through Christ our Lord.

All: Amen.

The priest sprinkles the woman with holy water and then adds the following:

Psalm 66

P: May God have pity on us and bless us; * may He let His face shine upon us.

All: So may His way be known upon earth; * among all nations, His salvation.

P: May the peoples praise you, O God; * may all the peoples praise you.

All: May all the nations be glad and exult because you rule the peoples in equity; * you guide the nations on earth.

P: May the peoples praise you, O God; * may all the peoples praise you.

All: The earth has yielded its fruits; * God, our God, has blessed us.

P: May God bless us, * and may all the ends of the earth fear him.

All: Glory be to the Father.

P: As it was in the beginning.

P: Let us bless the Father, the Son, and the Holy Spirit.

All: Let us praise and glorify Him forever.

P: God has given His angels charge over you.

All: To guard you in all your paths.

P: Lord, heed my prayer. All: And let my cry be heard by you. P: The Lord be with you. All: May He also be with you.

Let us pray.

Lord, we beg you to visit this dwelling, and to drive away from it and from this servant of yours, N, all the enemy's wiles. Let your holy angels be appointed here to keep her and her offspring in peace; and let your blessing ever rest upon her. Save them, almighty God, and grant them your everlasting light; through Christ our Lord.

All: Amen.

May the blessing of almighty God, Father, Son, and Holy Spirit, come on you and your child, and remain with you forever.

All: Amen.

2. BLESSING OF A MOTHER AFTER CHILDBIRTH

{This blessing is often referred to as the churching of women, but the Roman Ritual more appropriately calls it simply the blessing of a woman after childbirth. The practice of "churching a woman" developed out of a related practice in the Old Testament (cf. Lev 12.1-8). According to the Mosaic Law a woman incurred legal uncleanness in childbirth and remained unclean until her legal purification. This view, that a woman incurs some kind of defilement in childbirth, persisted even in Christian times, especially in the East, but in the West too, despite the opposition of Pope Gregory the Great (d. 604). The sufferings of childbirth were looked upon as part of the penalty imposed on Eve and on all her daughters. Yet it must be understood clearly that the Jews did not say there was actually any stain of sin on the mother in consequence of giving birth to a child, but merely a restriction imposed by law. With Christ's coming womankind was elevated and ennobled, and motherhood too was more clearly seen as something honorable, deserving a blessing rather than a purification. The exact time of origin of this sacramental is not known, except that it is very ancient, and dates possibly from the first half of the fourth century.}

1. After giving birth to a child a mother may wish to give thanks to God in church for a safe delivery, and to obtain the Church's blessing. This has long been a devout and praiseworthy practice. The priest, vested in surplice and white stole (assisted by a server who carries the aspersory), goes to the threshold of the church. The woman kneels there, holding a lighted candle.

{The very fact that the priest goes to meet her and escort her into the church is in itself a mark of respect for the mother, and puts one in mind of a bishop who meets a royal personage or anyone of high rank when the latter comes to a cathedral to attend a solemn function. The rest of the rite speaks for itself; but it may be pointed out that psalm 23, which the priest recites over the woman, is a psalm of majesty, praise, and gratitude.}

The priest sprinkles her with holy water, saying:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

He then says the following antiphon and psalm 23:

Antiphon: This woman shall receive a blessing from the Lord and mercy from God, her Savior; for she is one of the people who seek the Lord.

Psalm 23

(for this psalm see Rite for Burial of Children)

After psalm 23 the above antiphon is repeated.

{In the "Collectio Rituum," both for Germany and the U. S. A., the antiphon and the psalm are omitted; and according to the same ritual the priest says first "Peace be with you"; then "Come into the temple of God"; and then the "Magnificat." If the priest wishes he may substitute the "Magnificat" for psalm 23.}

2. Then the priest places the end of the stole hanging from his left shoulder in the hand of the woman and leads her into the church, saying:

Come into God's house. Adore the Son of the blessed Virgin Mary, and thank God who has given you the grace of motherhood.

3. The woman kneels before the altar, giving thanks to God for the benefits He has bestowed on her. The priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servant.

All: Who trusts in you, my God.

P: Lord, send her aid from your holy place.

All: And watch over her from Sion.

P: Let the enemy have no power over her.

All: And the son of iniquity be powerless to harm her.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who by means of the blessed Virgin Mary's childbearing has given every Christian mother joy, even in her pains of bringing forth her child; look kindly on this servant of yours who has come in gladness to your holy dwelling to offer her thanks. And grant that after this life, through the merits and prayers of that same blessed Mary, she and her child may be deemed worthy of attaining the happiness of everlasting life; through Christ our Lord.

All: Amen.

The "Collectio Rituum," both for Germany and the U. S. A., provide the following blessing for the child:

Let us pray.

Lord Jesus Christ, Son of the living God, begotten before time was, yet willing to be an infant within time; who love childhood innocence; who deigned to tenderly embrace and to bless the little ones when they were brought to you; be ready with your dearest blessings for this child as he (she) journeys through life, and let no evil ways corrupt his (her) understanding. May he (she) advance in wisdom and grace with the years, and be enabled ever to please you, who are God, living and reigning with the Father, in the unity of the Holy Spirit, forever and ever.

All: Amen.

4. The priest again sprinkles her with holy water, saying:

May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

5. The blessing of a woman after childbirth ought to be given by the pastor, if he is requested to do so. But any priest may impart it in any church or public oratory, in which case he should notify the superior.

3. BLESSING OF A WOMAN AFTER CHILDBIRTH

in a case where the child was stillborn

or died after birth

{The "Collectio Rituum," both of Germany and the U. S., give the following blessing of a mother whose child was stillborn or died after birth.}

The priest meets the woman at the threshold of the church, sprinkles her with holy water, and says:

God's peace be with you. Come into God's house. Adore the Son of the blessed Virgin Mary, and ask God to console and comfort you.

Then he leads her and those who accompany her to the altar. They kneel before the altar; whereas the priest goes up to the altar predella, turns to them, and says the following:

Psalm 120

P: I lift up my eyes toward the mountains; * whence shall help come to me?

All: My help is from the Lord, * who made heaven and earth.

P: May He not suffer your foot to slip; * may He who guards you not slumber;

All: Indeed He neither slumbers nor sleeps, * the guardian of Israel.

P: The Lord is your guardian; * the Lord is your shade; He is beside you at your right hand.

All: The sun shall not harm you by day, * nor the moon by night.

P: The Lord will guard you from all evil; * He will guard your life.

All: The Lord will guard your coming and your going, * both now and forever.

P: Glory be to the Father.

All: As it was in the beginning.

After the psalm the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, lover of holy purity, who chose in your wisdom and goodness to call this woman's child to your heavenly kingdom; be pleased also, O Lord, to show your mercy to this servant of yours, comforting her with your love, helping her to accept bravely your holy will. Thus comforted by the merits of your sacred passion, and aided by the intercession of blessed Mary, ever a Virgin, and of all the saints, may she be united at last with her child for all eternity in the kingdom of heaven. We ask this of you who live and reign forever and ever.

All: Amen.

As he sprinkles her with holy water in the form of a cross, the priest concludes:

May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

4. BLESSING OF AN INFANT OR LITTLE CHILD

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Our God is merciful.

All: He is the Lord who watches over little children.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Son of the living God, begotten before time was, yet willing to be an infant within time; who love childhood innocence; who deigned to tenderly embrace and to bless the little ones when they were brought to you; be ready with your dearest blessings for this child (these children) as he (she) (they) journey(s) through life, and let no evil ways corrupt his (her) (their) understanding. May he (she) (they) advance in wisdom and grace with the years, and be enabled ever to please you, who are God, living and reigning with the Father, in the unity of the Holy Spirit, forever and ever.

All: Amen.

Then the priest sprinkles the infant (or infants) with holy water, saying:

May the peace and blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

5. BLESSING OF A CHILD

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Son of the living God, who said: "Let the little children come to me, and do not stop them. The kingdom of God belongs to such as these," pour out the power of your blessing on this child, and consider the faith and devotion of the Church and of its parents. Advancing in virtue and wisdom before God and men, may he (she) reach a blessed old age and finally attain everlasting salvation. We ask this of you who live and reign forever and ever.

All: Amen.
Psalm 112

After the psalm the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

6. BLESSING OF CHILDREN

when on some special occasion they are assembled in church for this purpose

At the appointed time the children assemble in church under the tutelage of parents or teachers to ensure quiet and order. When they are properly placed, boys and girls separate, the priest approaches and speaks to them very briefly and simply on a suitable topic. Then standing and facing them he says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

After this the following antiphon and psalm are sung (for the music see the music supplement):

Antiphon: Praise, you children of the Lord, * praise the name of the Lord.

Psalm 112

(for this psalm see Rite for Burial of Children)

At the end of the psalm the antiphon is repeated. This psalm and its antiphon may be omitted if the blessing is imparted less solemnly or only to a few. Next the priest says:

P: Let the little children come to me.

All: The kingdom of God belongs to such as these.

P: Their angels.

All: Ever see the face of the heavenly Father.

P: Let the enemy have no power over them.

All: And the son of iniquity be powerless to harm them.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who embraced the little children when they came or were brought to you, and laying your hands on them blessed them and said: "Let the little children come to me, and do not stop them. The kingdom of heaven belongs to such as these; and their angels ever see the face of my Father;" we beg you to look with favor on the innocence of these children here present and on the devotion of their parents, and to bless ✠ them today through our ministry. Let them ever advance in your grace and goodness, the better to know you, love you, fear you, and serve you, and happily reach their blessed destiny. We ask this of you, Savior of the world, who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.
Let us pray.

We beg you, Lord, through the intercession of the blessed Mary, ever a Virgin, to defend this family of yours from every kind of adversity; and as they offer their hearts to you, protect them in your kindness and mercy from all wiles of the enemy; through Christ our Lord.

All: Amen.
Let us pray.

God, who by your wondrous providence gave us your holy angels as our guardians, grant that we, your suppliants, may ever be shielded by their protection, and finally enjoy their fellowship in heaven; through Christ our Lord.

All: Amen.

Making the sign of the cross over them, he blesses them, saying:

May God bless you, and may He be the guardian of your hearts and your understanding, the Father, Son, ✠ and Holy Spirit.

All: Amen.

He then sprinkles the children with holy water.

7. BLESSING OF CHILDREN

on Feastdays of the Holy Childhood Association

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We implore you, almighty God, to bless ✠ these children, and we ask that you keep them in your love. Strengthen their hearts by the power of the Holy Spirit, sanctify their lives, foster their innocence. Keep their minds intent on good, help them to prosper, give them peace, health, and charity. By your might and

protection shield them always from every temptation of men or demons. And in your mercy may they finally attain the happiness and rest of Paradise; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, who embraced the little children when they came or were brought to you (here the priest extends his hands over them), and laying your hands on them blessed them and said: "Let the little children come to me, and do not stop them. The kingdom of heaven belongs to such as these; and their angels ever see the face of my Father;" we beg you to look with favor on the devotion of these boys and girls here present, and let your blessing come on them in fullest measure. Let them ever advance in your grace and goodness, the better to know you, love you, fear you, and serve you, and happily reach their blessed destiny. We ask this of you, Savior of the world, who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you, keep and direct you, and remain with you forever.

All: Amen.

They are sprinkled with holy water.

8. BLESSING OF PILGRIMS

before they set out for the holy shrines

In accord with ancient ecclesiastical discipline, pilgrims who are to visit the holy shrines should obtain a letter of recommendation from their Ordinary or pastor before they set out. Having put their affairs in order, they prepare themselves with sacramental confession, assist at Mass and receive holy communion. In this Mass the Collect for pilgrims (pro re gravi) is said. After Mass they kneel before the priest who says the following (for the music see the music supplement):

Antiphon: May the almighty and merciful Lord lead you in the way of peace and prosperity. May the Angel Raphael be your companion on the journey and bring you back to your homes in peace, health, and happiness.

Then the Canticle of Zachary is said; and after the canticle the above antiphon is repeated. Then the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Let them find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over them.

All: And the son of iniquity be powerless to harm them.

P: May the Lord be praised at all times.

All: May God, our helper, grant us a happy journey.

P: Lord, shows us your ways.

All: And lead us along your paths.

P: Oh, that our life be bent.

All: On keeping your precepts.

P: For the crooked ways will be made straight.

All: And the rough places plain.

P: God has given His angels charge over you.

All: To guard you in all your undertakings.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who led the children of Israel dry-shod through the sea, and showed the way to the three Magi by the guidance of a star; grant these pilgrims, we pray, a happy journey and peaceful days, so that, with your holy angel as a guide, they may safely reach their destination and finally come to the haven of everlasting salvation.

God, who led your servant, Abraham out of Ur of the Chaldeans, and kept him safe in all his wanderings; may it please you, we pray, also to watch over these servants of yours. Be to them, Lord, a help in their preparations, comfort on the way, shade in the heat, shelter in the rain and cold, a carriage in tiredness, a shield in adversity, a staff in insecurity, a haven in shipwreck; so that under your guidance they may happily reach their destination, and finally return safe to their homes.

Lord, we beg you to hear our request that you guide the steps of your servants along the path of well-being that comes from you, and that in the midst of this fickle world they may always live under your protection.

Grant, we pray, O almighty God, that your family of pilgrims find a safe route; and heeding the admonitions of blessed John, the precursor, come finally to Him whom John foretold, your Son, Jesus Christ our Lord.

Hear, Lord, our prayers, and kindly accompany your servants on their journey; and as you are present everywhere lend them your aid at all times, so that with you as their shield they will be defended from all dangers and pay you their homage of gratitude; through Christ our Lord.

All: Amen.

May the peace and blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

They are sprinkled with holy water.

If there is only one pilgrim the prayers are said in the singular; but if the priest who bestows the blessing is a member of the pilgrimage they are said in the plural.

9. BLESSING OF PILGRIMS

on their return

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Next the following antiphon and psalm are sung (for the music see the music supplement):

Antiphon: See, thus is the man blessed who fears the Lord.

Psalm 127

(for this psalm see Rite for Marriage within Mass)

After the psalm the above antiphon is repeated. Then the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Blessed are they who come in the name of the Lord.

All: Blessed be you by the Lord who made heaven and earth.

P: Look with favor, Lord, on your servants and their works.

All: And keep them in the way of your precepts.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We beg you, Lord, be appeased, and lavish on your servants pardon and peace, so that being cleansed of all their transgressions they may serve you with tranquil hearts.

Almighty everlasting God, the ruler of our lives and destinies, grant to your servants continual and abundant peace, so that those whom you have brought back safely to their various occupations may bask in the security of your protection.

God, the support of the lowly, you who console us by the love of our brethren; bestow your grace on our brotherhood, so that we may always see your presence in those in whom you live by your grace; through Christ our Lord.

All: Amen.

May the peace and blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

They are sprinkled with holy water.

PRAYER OF POPE PAUL VI FOR PRISONERS

{This prayer was composed by Pope Paul VI for the inmates of Rome's Regina Coeli prison, which he visited on April 9, 1964. It deserves a place in the Ritual; and we are grateful to the N.C.W.C. News Service for its permission to print it.}

Lord, they tell me I must pray; but how can I pray when I am so unhappy? How can I speak to you in the conditions in which I find myself? I am sad; I am angry. Sometimes I am desperate. I would like to curse rather than pray. I suffer deeply because everyone is against me and criticizes me because I am here, away from my own family and from my activities. I am without peace, and how can I pray, O Lord?

I know you were good, you were wise, you were innocent. Yet they slandered you, they dishonored you, they tried you, they beat you, they crucified you, they put you to death? But why? Where is justice? And you were able to forgive those who treated you so unjustly and so cruelly. You were able to pray for them. Indeed, they tell me that you allowed yourself to be put to death in that manner in order to save your executioners, to save all us sinful men. And also to save me?

If this is so, Lord, it means that one may be good at heart even though the condemnation of the courts of men weighs on one's shoulders. I too, Lord, feel at the bottom of my heart that I am better than others would believe. I know what justice is, what honesty is, what honor is, and what goodness is. Before you, these thoughts stir in me. Do you see them? Do you see how disgusted I am with my miseries? Do you see that I would like to cry out and weep? Do you understand me, Lord? Is this my prayer?

Yes, this is my prayer. From the depths of my bitterness I raise my voice to you. Do not reject it. You at least, who have suffered as I have, more than I have, you at least, Lord, listen to me. I have so many things to ask of you. Give me, Lord, peace of heart. Give me a tranquil conscience, a new conscience capable of good thoughts.

Indeed, Lord, to you I say it. If I have been remiss, forgive me. We all have need of forgiveness and mercy. I am praying to you for myself. And then, Lord, I pray to you for my loved ones, who are still so dear to me.

Lord, assist them. Lord, console them. Lord, tell them to remember me and to love me still. I have so much need to know that somebody is still thinking of me and loves me. And also on these companions in misfortune and affliction, together here in this prison, Lord, have mercy. Mercy on everyone. Yes, also on those who make me suffer, on all. We are all men of this unhappy world. But we are, Lord, your creatures, your likeness, your brothers, O Christ. Have pity on us.

To our poor voice we add the sweet and innocent voice of the Madonna, of the most blessed Mary, who is your Mother, and who is for us also a Mother of intercession and consolation. Lord, give us your peace; give us hope. Amen.

11. BLESSING OF SICK PILGRIMS

The priest, vested in surplice and white stole, places the end of the stole on the head of the sick person, and reads the following passage from the Gospel. If he blesses more than one he holds the stole above them with his right hand.

P: The Lord be with you.

All: May He also be with you.

P: A reading from the holy Gospel according to St. Matthew.

All: Glory be to you, O Lord.

Matthew 13.44-52

At that time Jesus said to His disciples: "The kingdom of heaven reminds me of a treasure buried in the field; as soon as a person discovers it, he hides it again, and off he goes in his joy and sells all his possessions and buys that field.

"Again, the kingdom of heaven reminds me of a merchant in quest of beautiful pearls; as soon as he discovers one pearl of great value, off he goes and promptly sells all his possessions and buys it.

"Again, the kingdom of heaven reminds me of a dragnet thrown into the sea and taking in fish of every description; when it is filled, the crew haul it on the beach and settle down to sorting what is usable into receptacles, and throwing away what is worthless. So it will be at the end of the world. The angels will go forth and separate the sinners from among the saints and consign them to the blazing furnace. There it is that weeping and gnashing of teeth will really be heard.

"Do you understand all these lessons?" "Yes," they replied. "Therefore," He continued, "every teacher initiated in the mysteries of the kingdom of heaven is like the head of a household who produces from his store new things and old."

After the Gospel he blesses the sick person, saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

Then he presents the end of the stole to the sick to be kissed, and sprinkles him with holy water, saying:

May God sprinkle you with the dew of His grace and bring you to everlasting life.

All: Amen.

12. BLESSING OF A SICK ADULT

The priest on entering the sick-room says:

P: God's peace be in this home.

All: And in all who live here.

Then he goes up to the sick person and continues:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, as I, in all humility, enter this home, let there enter with me your peace and your mercy. Let all wiles of the devil be driven far from here, and let your angels of peace take over and put down all wicked strife. Teach us, O Lord, to recognize the majesty of your holy name, and bless what we are about to do; you who are holy, you who are kind, you who abide with the Father and the Holy Spirit forever and ever.

All: Amen.
Let us pray.

We entreat you, Lord, to look with favor on your servant who is weak and failing, and revive the soul you have created. Chastened by suffering may he (she) know that he (she) has been saved by your healing; through Christ our Lord.

All: Amen.
Let us pray.

Merciful Lord, consoler of all who believe in you, we appeal to your boundless compassion that at my humble visit you will also visit this servant of yours, lying on his (her) bed of pain, as you visited the mother-in-law of Simon Peter. Graciously stand by him (her), Lord, so that he (she) may recover his (her) lost strength, and join with your Church in returning thanks to you, who are God, living and reigning forever and ever.

All: Amen.

Then he holds his hand outstretched over the sick person and says:

May our Lord Jesus Christ be with you to guard you, within you to preserve you, before you to lead you, behind you to protect you, above you to bless you; He who lives and reigns with the Father and the Holy Spirit forever and ever.

All: Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

He sprinkles the sick person with holy water.

13. BLESSING OF SICK CHILDREN

If children who are ill are old enough to receive the sacrament of anointing of the sick, the same prayers and ceremonies are used as given in the chapter dealing with the visitation and care of the sick, depending on circumstances of time and illness. But for younger children the following can be used:

On entering the room of the sick child the priest says:

P: God's peace be in this home.

All: And in all who live here.

Next he sprinkles the sick child, the bed, and the room without saying anything. Then he says psalm 112; and after the psalm he continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Our God is merciful.

All: He is the Lord who watches over little children.

P: Let the little children come to me.

All: The kingdom of God belongs to such as these.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, by whose power all things grow to maturity, and once mature retain their strength, reach out your right hand to this boy (girl) who is afflicted at this tender age. Let him (her) regain health, grow up to manhood (womanhood), and serve you in gratitude and fidelity all the days of his (her) life; through Christ our Lord.

All: Amen.
Let us pray.

Merciful God and Father, our unalloyed comfort, who, having the interests of your creatures at heart, are inclined in your goodness to bestow the grace of healing not only on the soul but on the body as well; be pleased to raise up this sick child from his (her) bed of suffering, and to return him (her) in full health to your Church and to his (her) parents. May he (she) then throughout the days of his (her) life, as he (she) advances in favor and knowledge in your sight and that of men, serve you in righteousness and holiness, and render you due thanks for your goodness; through Christ our Lord.

All: Amen.
Let us pray.

God, who in a marvelous way have disposed the ministries of angels and of men, mercifully grant that the life on earth of this boy (girl) may be under the protection of those who minister to you in heaven; through Christ our Lord.

All: Amen.

After this prayer the priest puts his right hand on the head of the child and says:

They shall lay their hands upon the sick and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy apostles Peter and Paul and all His saints, show you favor and mercy.

If he wishes, the priest may add the following passage from the Gospel, depending on the child's condition and the desire of the parents:

P: The Lord be with you.

All: May He also be with you.

P: ✠The beginning of the holy Gospel according to St. John.

All: Glory be to you, O Lord.

As the priest says "The beginning," etc., he signs himself on the brow, mouth, and breast in the usual way; and signs the sick child in the same way, if the child cannot do so himself.

For this passage from the Gospel see John 1.1-14.

Lastly he blesses the child, saying:

May the blessing of almighty God, Father, Son, ✠and Holy Spirit, come upon you and remain with you forever.

All: Amen.

He sprinkles him (her) (them) with holy water.

If there are several sick children in the room the prayers given above are said in the plural.

14. RITE FOR IMPARTING THE PAPAL BLESSING TO THE PEOPLE

The rite to be used by those priests to whom this faculty has been granted by the Holy See

(According to a decree of the Congregation of Sacred Rites, March 12, 1940)

1. The people are to be informed of the day, the time, and the church where the papal blessing will be given. When they are assembled in church a short and edifying instruction should be delivered to them in order to arouse a spirit of devotion and compunction. After this the priest, vested in surplice and white stole, kneels at the altar and implores God's help as follows (he is not assisted by anyone):

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, save your people.

All: And bless your inheritance.

P: The Lord be with you.

All: May He also be with you.

Then he stands and says this oration:

Let us pray.

Almighty and merciful God, grant us your aid from your holy place, and graciously hear the prayers of these people who humbly ask for pardon of their sins, and look for your blessing and your grace. Kindly reach out your right hand over them, and pour out your blessing in fullest measure, that fortified with your gifts they may come to everlasting life and happiness; through Christ our Lord.

All: Amen.

2. He then goes to the corner of the altar-steps at the epistle side, and blesses the people with one sign of the cross, saying in a clear voice:

May the almighty God bless you, Father, Son, and Holy Spirit.

All: Amen.

3. Priests who enjoy the faculty of imparting the papal blessing are obliged to observe the prescribed form, and may use this faculty only in the church designated. They may not use it on the same day or in the same city or place on and in which a bishop imparts it.

15. THE PAPAL BLESSING

With Plenary Indulgence at the end of a Sermon, Mission, or Retreat

(Approved by the Congregation of Sacred Rites, May 11, 1911)

If the Brief states that the papal blessing with plenary indulgence at the end of a sermon is to be given with a crucifix- -i.e., according to the rite prescribed here--a single sign of the cross is made with a crucifix, using the form:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

BLESSINGS OF ANIMALS

1. BLESSING OF CATTLE, HERDS, FLOCKS

(cattle, oxen, sheep, goats, swine, etc.)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, King of heaven and earth, Word of the Father by whom were made all creatures destined for our sustenance; we beg you to look with favor on our lowly condition; and as you have given us assistance in our work and in our needs, so may you bless, ✠ shield, and watch over these animals (this animal) with your mercy and heavenly care. And to us, your servants, be pleased to give everlasting grace together with creature needs, thus enabling us to praise and glorify and offer thanks to your holy name; through Christ our Lord.

All: Amen.

They are sprinkled with holy water:

2. BLESSING OF HORSES AND OTHER ANIMALS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, our refuge and our strength and source of all goodness, heed the holy prayers of your Church, and grant that we fully obtain whatever we ask for in faith; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, who helped the illustrious St. Antony to emerge unscathed from the many temptations that beset him in this world; help also your servants to grow in virtue by his noble example, and to be delivered from the ever-present dangers of this life by his merits and intercession; through Christ our Lord.

All: Amen.
Let us pray.

Lord, let these animals have your blessing ✠ to the benefit of their being, and by the intercession of St. Antony deliver them from all evil; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

3. BLESSING OF SICK ANIMALS

The priest, vested in surplice and purple stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Deal not with us, Lord, as our sins deserve.

All: Nor take vengeance on us for our transgressions.

P: You, O Lord, will save both men and beasts.

All: Just as you, O God, show mercy again and again.

P: You open your hand.

All: And fill every living creature with your blessing.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who supplied even dumb animals to lighten man's toil, we humbly entreat you to preserve these creatures for our use, since without them mankind cannot subsist; through Christ our Lord.

All: Amen.
Let us pray.

We humbly entreat your mercy, O Lord, praying that in your name and by the power of your blessing ✠ these animals may be cured of the dire sickness that afflicts them. Let the devil's power over them be utterly abolished, and do you, Lord, protect their life and health against recurrent sickness; through Christ our Lord.

All: Amen.
Let us pray.

Have pity on us, Lord, we beg you, and turn away every scourge from your faithful. Rid our beasts of the dread sickness that is destroying them, so that we who are justly punished when we go astray may feel your gracious mercy when we repent; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

4. BLESSING OF FOWL OR ANY KIND OF BIRD

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, author of all nature, who, among the many created species, also brought forth winged creatures from the primeval waters for the use of mankind; from which Noe, on coming out of the Ark, offered you a pleasing holocaust; who commanded your people, delivered from Egypt through Moses, your servant, to eat these winged creatures, separating the clean from the unclean; we humbly entreat you to bless ✠ and to sanctify this flesh of clean birds, so that all who eat thereof may be filled with your bounteous blessing, and may deserve to come to the feast of everlasting life; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

5. BLESSING OF BEES

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who made the heavens and the earth, and all living things in the air and on land for the use of mankind; who ordered, through the ministers of holy Church, that candles made from the industry of bees should be lighted during the solemn mystery in which the most sacred body and blood of Jesus Christ, your Son, is confected and consumed; send your holy blessing ✠ upon these bees and these beehives, causing them to multiply and to produce and to be kept from harm, so that their yield of wax can be turned to your honor, to that of the Son and Holy Spirit, and to the veneration of the blessed Virgin Mary; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

6. BLESSING OF SILKWORMS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Creator and King of the universe, who in creating living things endowed each with the power of propagating its kind; we pray that in your kindness you bless ✠ these silkworms, thus fostering them and increasing their numbers. Let your holy altars be adorned with the fruit of their industry. And let your faithful people, resplendent in silken apparel, acknowledge you with heartfelt praise as the donor of every good. We ask this of you who, with your only-begotten Son and the Holy Spirit, live and reign forever and ever.

All: Amen.

They are sprinkled with holy water.

7. DEPRECATORY BLESSING AGAINST PESTS

(mice and rats, locusts, worms, etc.)

The priest vests in surplice and purple stole, and coming to the field or place infested with these creatures, says:

Antiphon: Arise, Lord, help us; and deliver us for your kindness' sake.

Ps 43.1: O God, our ears have heard, our fathers have declared to us.

All: Glory be to the Father.

P: As it was in the beginning.

All Ant.: Arise, Lord, help us; and deliver us for your kindness' sake.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We entreat you, Lord, be pleased to hear our prayers; and even though we rightly deserve, on account of our sins, this plague of mice (or locusts, worms, etc.), yet mercifully deliver us for your kindness' sake. Let this plague be expelled by your power, and our land and fields be left fertile, so that all it produces redound to your glory and serve our necessities; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, the donor of all good things, and the most merciful pardoner of our sins; before whom all creatures bow down in adoration, those in heaven, on earth, and below the earth; preserve us sinners by your might, that whatever we undertake with trust in your protection may meet with success by your grace. And now as we utter a curse on these noxious pests, may they be cursed by you; as we seek to destroy them, may they be destroyed by you; as we seek to exterminate them, may they be exterminated by you; so that delivered from this plague by your goodness, we may freely offer thanks to your majesty; through Christ our Lord.

All: Amen.
Exorcism

I cast out you noxious vermin, by God ✠ the Father almighty, by Jesus ✠ Christ, His only-begotten Son, and by the Holy ✠ Spirit. May you speedily be banished from our land and fields, lingering here no longer, but passing on to places where you can do no harm. In the name of the almighty God and the entire heavenly court, as well as in the name of the holy Church of God, we pronounce a curse on you, that wherever you go you may be cursed, decreasing from day to day until you are obliterated. Let no remnant of you remain anywhere, except what might be necessary for the welfare and use of mankind. Be pleased to grant our request, you who are coming to judge both the living and the dead and the world by fire.

All: Amen.

The places infested are sprinkled with holy water.

BLESSINGS OF HOMES, BUILDINGS, OR PLACES

NOT DESIGNATED FOR SACRED FUNCTIONS

1. BLESSING OF A CORNERSTONE

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, from whom every good thing takes its start and receives its steady and full growth; grant, we beg of you, that what we commence for the glory of your name may be carried to completion by the ever-present aid of your fatherly wisdom; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

2. BLESSING OF A PRIVATE OR DOMESTIC ORATORY

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who sanctify the places dedicated to your name, pour out your grace on this house of prayer, that all who here call on your name may experience your kind assistance; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

3. BLESSING OF AN APARTMENT OR A HOME

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, bless this apartment (or home), that it be the shelter of health, purity, and self-control; that there prevail here a spirit of humility, goodness, mildness, obedience to the commandments, and gratitude to God the Father, Son, and Holy Spirit. May this blessing remain on this place and on those who live here now and always.

All: Amen.

It is sprinkled with holy water.

4. BLESSING OF HOMES

Outside of Eastertime

A pastor or another priest may wish to sprinkle with holy water a particular home or the homes of the faithful in general. On entering the home he says:

P: God's peace be in this home.

All: And in all who live here.

As he sprinkles the principal room he says:

Antiphon: Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. (Ps. 50.1) Have mercy on me, God, in your great kindness.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Ant. Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

P: Lord, heed my prayer. All: And let my cry be heard by you. P: The Lord be with you. All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who live in this home, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

5. ANOTHER BLESSING OF A HOME

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God the Father almighty, we fervently implore you for the sake of this home and its occupants and possessions, that you may bless and sanctify them, enriching them by your kindness in every way possible. Pour out on them, Lord, heavenly dew in good measure, as well as an abundance of earthly needs. Mercifully listen to their prayers, and grant that their desires be fulfilled. At our lowly coming be pleased to bless and sanctify this home, as you once were pleased to bless the home of Abraham, Isaac, and Jacob. Within these walls let your angels of light preside and stand watch over those who live here; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

6. BLESSING OF A BRIDAL CHAMBER

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless this bridal chamber, that those who share it may abide in your peace and conform themselves to your will. And as they grow older may they know many happy years together, and come finally to your heavenly kingdom; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

7. BLESSING OF A SCHOOL

On entering the school the priest sprinkles the rooms with holy water saying:

P: God's peace be in this school.

A]l: And in all who assemble here.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who bade your apostles to pray that peace might come on any house they entered, we entreat you to bless by our ministry this building destined for the education of the young. Bestow your peace and blessing on it in full measure, so that its teachers and pupils may experience your saving grace, as did Zaccheus when you came into his home. Bid your angels to keep guard here and to drive away all power of the enemy. Inspire the teachers with knowledge, wisdom, and holy fear. Foster their pupils with grace from on high, so that they may grasp, retain, and put into practice the lessons they are taught. May teachers and pupils alike so please you by a truly virtuous life that they may finally deserve to be received into your everlasting home in heaven; through you, Jesus Christ, our Savior and our God, who live and reign forever and ever. All: Amen.

8. SOLEMN BLESSING OF A SCHOOL

On a Sunday or feastday chosen by the pastor and the patron and duly announced, the celebrant and the clergy and other assistants assemble in the rectory or other suitable place, where they vest in white vestments. At the appointed time--everything being in order--they march in solemn procession to the church, singing the Litany of the Saints or other sacred hymns; and the church bells are rung. The procession proceeds in the following order: schoolchildren (with one of them carrying their banner), the choir, the subdeacon with the processional cross, the patron or his representative, the rest of the faithful, and lastly the clergy and the ministrants. Having come into church the celebrant kneels on the lowest step of the main altar and intones the "Veni Creator" in the usual way (for the music see the music supplement). If there is no church at the place, the first part of the service is held in the room of assembly and vesting.

Hymn: Veni Creator (for the text of this hymn see Veni Creator)

At the end of the hymn the celebrant chants:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who instructed the hearts of the faithful by the light of the Holy Spirit, guide us by your Spirit to desire only what is good and so always to find joy in His comfort.

God, who know the secrets of man's heart and will, from whom nothing is hidden; chasten our innermost thoughts by the outpouring of the Holy Spirit, so that we may perform this blessing in a worthy manner, and thus obtain for your faithful the welfare they seek.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you; through Christ our Lord.

All: Amen.

P: Let the little children come to me.

All: The kingdom of God belongs to such as these.

Let us pray.

Almighty everlasting God, we humbly beg you to look with favor on your children. Pour out on their hearts the grace of the Holy Spirit, that through Him they may ever be enlightened and instructed in whatever is pleasing to you, and so make progress in wisdom, age, and grace; through Christ our Lord.

All: Amen.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Deacon: Let us go forth in peace.

All: In Christ's name. Amen.

Now the celebrant goes in solemn procession to bless the school. Arriving there he stands outside before the door and chants:

P: May God's peace be in this school.

All: And in all who assemble here.

He intones the following antiphon. The choir continues with it and the psalm verse and repeats the antiphon at the end. For the music see the music supplement.

Purify me with hyssop, * Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. (Ps. 50.1) Have mercy on me, God, * in your great kindness. V. Glory be to the Father, and to the Son, and to the Holy Spirit. * As it was in the beginning, is now, and ever shall be, world without end. Amen. Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

While this is being sung he sprinkles the outer walls with holy water at least the front. After this he chants:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who conferred on your priests above all others so great a grace, that whatever they do worthily and exactly in your name is regarded as being done by you; we pray that in your kindness you may be present wherever we are present and may bless whatever we bless. And at our lowly coming, through the merits of your saints, may demons flee and the angel of peace be at hand.

Holy Lord, almighty Father, through the intercession of St. Ignatius and St. Aloysius, bless this building, bless our coming, bless our entering here, as you were pleased to bless the home of the patriarchs Abraham, Isaac, and Jacob; through Christ our Lord. All: Amen.

Now all enter the school. The celebrant goes into the main room and there chants:

P: May God's peace be in this school.

All: And in all who assemble here.

Accompanied by the choir and clergy the celebrant goes up to the table which is covered with a linen cloth and on which is placed a crucifix and two lighted candles. There he chants the following:

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who assemble in this school, teachers and pupils, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, who said to your disciples: "In whatever home you enter, greet it, saying, 'Peace be in this home'"; let this same peace, we pray, abide in this school and in all who assemble here, teachers and pupils. Shield them, Lord, from all sickness. Inspire the teachers with knowledge, wisdom, and holy fear. Foster their

pupils with your grace, so that they may grasp, retain, and put into practice the many salutary and useful lessons they are taught. May it please you, through our lowly ministry, to bless and to sanctify this school. Let your angels of light dwell within its walls and stand guard over the teachers and pupils; you who live and reign forever and ever.

All: Amen.

Then the celebrant again intones the antiphon of the "Asperges" as above; and while the choir sings the rest of it he walks around the room and sprinkles it with holy water. Coming back to the table he puts incense in the thurible and blesses it with the words:

Through the intercession of St. Michael the Archangel, who stands at the right of the altar of incense, and that of all the angels, be pleased, Lord, to bless this incense and to accept it as a fragrant offering; through Christ our Lord.

All: Amen.

After this he takes the thurible and incenses the room. During the incensation the choir sings the following antiphon and psalm verses (for the music see the music supplement):

Antiphon: May this incense blessed by you ascend to you, O Lord, and may your kindness descend upon us.

Psalm 140.2-4

Let my prayer come like incense before you; * the lifting up of my hands, like the evening sacrifice. Lord, set a watch before my mouth, * a guard at the door of my lips. Let not my heart incline to the evil * of engaging in deeds of violence. Glory be to the Father. As it was in the beginning.

After the incensation the celebrant stands before the crucifix and chants:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We beg you, O Lord, to visit this school and to drive out all wiles of the enemy. Let your holy angels dwell here and keep a peaceful watch over all who assemble here, teachers and pupils, and let your blessing be with them at all times.

Lord, bless this school, and let there be found here health and holiness, virtue and glory. Let there prevail here a spirit of humility, goodness, mildness, gentleness, docility, fidelity and obedience to your law, and gratitude to God, the Father, Son, and Holy Spirit. Let this blessing remain here for all time, and let the seven-fold gifts of the Holy Spirit come upon the teachers and pupils; through Christ our Lord.

All: Amen.

The celebrant hangs the cross in a prominent place in the room saying as he does so:

Lord, let the sign of our salvation dominate this building, and forbid entrance here to the avenging angel; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then standing before the cross he says:

Let us pray.

Almighty everlasting God, who are in full command of all places under your dominion, and without whose leave nothing occurs; shield this school from all harm, and let no evil power work havoc here. By the power of the holy cross and by the operation of the Holy Spirit may a worthy service be rendered to you in this place, and may a holy freedom abound; through Christ our Lord.

All: Amen.
Let us pray.

Abide with us, O Lord our God, and be a constant help to those who take refuge in your holy cross; through Christ our Lord.

All: Amen.

Making the sign of the cross with his right hand, the celebrant blesses I the room and all who are present, saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, come on this school, on all who assemble here, teachers and pupils, and on us all, and remain forever.

All: Amen.

After this all go in solemn procession to the church, where the Mass proper to the day's office is celebrated. During the procession the children sing hymns and the church bells are rung.

9. BLESSING OF A LIBRARY (Approved by the Congregation of Sacred Rites, July 23, 1924)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Lord of all wisdom, pour out your blessing on this library. Let it safely withstand fire and every peril, and let it increase its volumes day by day. May all who come here for work or for study grow in knowledge of things human and divine, and grow likewise in their love of you; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

10. BLESSING OF AN ARCHIVE (Approved by the Congregation of Sacred Rites, July 23, 1924)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who love truth and justice, pour out your blessing on this archive constructed to preserve the records of past events and legal documents from destruction by man or time. Let it safely withstand fire and every peril. And let all who come here for research be intent on truth and justice, and grow in their love of you; through Christ our Lord.

All: Amen.

It is sprinkled with holy water

11. BLESSING OF A SEMINARY

{This blessing is not to be found in the latest edition of the Roman Ritual of 1952, for its composition is of later origin, and was approved by the Congregation of Sacred Rites on May 12, 1953 (see AAS 46 [1954] pp. 105-107).}

The rector of the seminary, or another priest appointed by the Ordinary to bless new seminary buildings (unless the Ordinary himself wishes to perform the rite), goes at the appointed time to the chapel of the seminary and vests there in surplice and white stole. He is assisted by two clerics, both wearing surplices, one of whom carries the aspersory, the other the Ritual. Kneeling at the altar he intones the "Veni Creator," which is then sung by the seminarians (for the music of this hymn see the music supplement). At the conclusion of the hymn the priest says:

P: Send forth your Spirit and all things shall be recreated.

All: And you shall renew the face of the earth.

Let us pray.

God, who instructed the hearts of the faithful by the light of the Holy Spirit, guide us by your Spirit to desire only what is good and so always to find joy in His comfort.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you; through Christ our Lord.

All: Amen.

Then he receives the aspersory from the assistant and intones the Asperges (see The Sunday Blessing with Holy Water). The antiphon is continued by the seminarians (for the music see the music supplement), and is followed by psalm 50; and if time allows by part of psalm 118.

Meanwhile the priest, assisted by the cleric who carries the holy water stoup, goes around to all the rooms and other places of the seminary, sprinkling them with holy water in the usual way.

He then returns to the chapel and stands before the altar. Glory be to the Father is sung now, even though the psalm may not be finished. After this the priest says:

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who live in this seminary, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.
Let us pray.

God, who for the glory of your majesty and the salvation of mankind appointed your only-begotten Son as the eternal High Priest; grant that those whom you are pleased to select as the ministers and dispensers of your mysteries may be filled with the spirit of wisdom, knowledge, and holy fear. Help them to put on Christ and to accept their sacred ministry with a pure heart and blameless conduct, and to persevere in it faithful until death.

God, who gave the Holy Spirit to the apostles while they were at prayer together with Mary, the Mother of Jesus; grant that, while we are preparing for our future ministry in this holy cenacle, we may render a faithful service to your majesty under the protection of our Mother, Queen of the apostles, and thus be made ready to extend the glory of your name by word and by example.

God, who made your Church illustrious by the renowned learning of blessed Thomas, your confessor, and extended her kingdom by his holy life; help us, we pray, to gain a higher understanding of his teaching and a fuller imitation of his integrity; through Christ our Lord.

All: Amen.

Then the priest takes a crucifix and hangs it in a suitable place, the seminary, one previously selected for this purpose. If the place is some distance from the chapel, the participants may go there in procession, singing the hymn, "Vexilla Regis".

As the priest hangs the crucifix in its place he says:

Lord, let the sign of our salvation dominate this building, and forbid entrance here to the avenging angel; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then standing before the cross he says:

Almighty everlasting God, who are in full command of all places under your dominion, and without whose leave nothing occurs; shield this seminary from all harm, and let no evil power work havoc here. By the power of the holy cross and by the operation of the Holy Spirit may a worthy service be rendered to you in this place, and may a holy freedom abound; through Christ our Lord.

All: Amen.
Let us pray.

Abide with us, O Lord our God, and be a constant help to those who take refuge in your holy cross; through Christ our Lord.

All: Amen.

Making the sign of the cross with his right hand, the priest blesses the building and all who are present, saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, come on this seminary, on all who live here, teachers and students, and on us all, and remain forever. All: Amen.

12. BLESSING OF A PRINTING-OFFICE AND PRINTING-PRESS

(Approved by the Congregation of Sacred Rites, May 12, 1909)

Standing at the entrance the priest says:

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you; through Christ our Lord.

All: Amen.

As he goes into the building he says:

P: God's peace be in this establishment.

All: And in all who are employed here.

Then he says the antiphon "Purify me with hyssop," etc. (see The Sunday Blessing with Holy Water) as he sprinkles with holy water the various rooms of the printing-office, until he comes to the main part. He stops here and says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who said to your apostles: "In whatever home you enter, greet it, saying, 'Peace be in this home'"; let this same peace, we pray, abide in this printing establishment and in all who transact business here. Be pleased, O Lord, to shield and to free all those who work here from every injury of body and soul. Fill the writers, managers, and employees with the spirit of wisdom, prudence, and strength, and instill in them a holy fear, so that they may faithfully observe the precepts of the Church, and thus use their vocation for your glory and for the benefit of their fellowmen. Good Jesus, who are the way, the truth, and the life, bless this place, and grant, through the intercession of the glorious and immaculate Virgin Mary, your Mother, that all who are employed here may happily attain the imperishable crown of glory. We ask this of you who are God, living and reigning forever and ever.

All: Amen.

Then he blesses the machines and instruments, saying: Let us pray.

Lord God, the only source of knowledge, who were pleased so to enlighten men's resourcefulness that they have succeeded in inventing new kinds of printing-presses; put your blessing, we beg you, on these presses (this press). By your gracious help may we learn from the books here produced only such wisdom that comes from you and leads to you; through Christ our Lord.

All: Amen.

They are sprinkled with holy water; after which the priest adds:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who are employed here, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

If only the printing-office is to be blessed, one omits the second prayer along with the sprinkling of the machines and instruments. But if only the latter are to be blessed, one begins at the versicle "Our help," etc., says the second prayer, and sprinkles the instruments with holy water.

13. BLESSING OF A HOSPITAL OR SANATORIUM

(Approved by the Congregation of Sacred Rites, July 18, 1939)

The priest, vested in surplice and white stole, recites the following antiphon and psalm alternately with the bystanders:

P: Ant.: Christ cured all the sick. He took on Himself our infirmities and lightened the burden of our illnesses.

Psalm 6

After the psalm the above antiphon is repeated. Then the priest says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who in a wonderful way created man and still more wonderfully renewed him; who were pleased to aid with many healing remedies the various infirmities that beset the human condition; mercifully pour out your holy blessing on this hospital, so that the sick who come here may find in you a physician of body and soul, a

kind and fatherly helper, and may be taken by you, after the course of this life, to the unending joys of the life to come; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, Savior and consoler of our weakness, who delivered Peter's mother-in-law and the ruler's son from a high fever; who restored strength to the paralytic, cleansed the lepers, healed the centurion's servant; who saved the woman suffering from hemorrhage, raised up the man lying helpless on his pallet at the pool of Bethsaida, went about the towns and villages healing all kinds of ailments; we entreat you to bless and sanctify this hospital, so that the sick confined here may be freed from their illness and restored in body and mind, and may rightly see fit to praise your power until the end of their days; you who live and reign forever and ever.

All: Amen.

The priest sprinkles with holy water the main parts of the hospital after which he continues:

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who drive out all sickness of body and soul, manifest your mighty help to the sick, that by the work of your mercy they may be restored to their duty of serving you.

We entreat you, Lord God, grant us, your servants, the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a virgin, free us from present sorrow and give us everlasting joy.

God, who by the wondrous ministry of angels guard and govern us, appoint your angel to stand watch over this hospital and to drive afar all the powers of evil. Let the sick confined here be shielded from fear and anxiety, and let them recover their former good health.

God, who in your wondrous providence chose blessed Joseph as the spouse of your holy Mother; grant, we pray, that we may deserve to have him for our advocate in heaven whom we venerate as our defender here on earth.

God, most merciful Father, who raised up St. Camillus and St. John of God, men imbued with deep compassion, to be comforters and nurses of the sick; by their merits and prayers be pleased to be present with your healing power to the sick confined here. Free them of bodily ailments and relieve them of mental distress, so that, once restored to their former good health, they may always show you due gratitude for your loving mercy; through Christ our Lord.

All: Amen.

14. BLESSING OF A RADIO STATION

{This blessing is not to be found in the latest edition of the Roman Ritual of 1952, for its composition is of later origin, and was approved by the Congregation of Sacred Rites on October 24, 1957 (see AAS 49 [1957] 1043-45).}

From the nearest church or from another place designated for the purpose the priest proceeds to the radio-station, chanting or reciting the Canticle of Zachary or the Canticle of the Three Youths. On arriving at the radio-station he intones the following antiphon and then says psalm 18:

P: Ant.: Through all the earth their voice resounds, * and to the ends of the world their message.

Psalm 18

P: The heavens declare the glory of God, * and the firmament proclaims His handiwork.

All: Day pours out the word to day, * and night to night imparts knowledge;

P: Not a word nor a discourse * whose voice is not heard;

All: Through all the earth their voice resounds, * and to the ends of the world, their message.

P: He has pitched a tent there for the sun, which comes forth like the groom from his bridal chamber * and, like a giant, joyfully runs its course.

All: At one end of the heavens it comes forth, and its course is to their other end; * nothing escapes its heat.

P: The law of the Lord is perfect, refreshing the soul; * the decree of the Lord is trustworthy, giving wisdom to the simple.

All: The precepts of the Lord are right, rejoicing the heart; * the command of the Lord is clear, enlightening the eye;

P: The fear of the Lord is pure, enduring forever; * the ordinances of the Lord are true, all of them just;

All: They are more precious than gold, than a heap of purest gold; * sweeter also than syrup or honey from the comb.

P: Though your servant is careful of them, * very diligent in keeping them.

All: Yet who can detect failings? * Cleanse me from my unknown faults!

P: From wanton sin especially, restrain your servant; * Let it not rule over me.

All: Then shall I be blameless and innocent * of serious sin.

P: Let the words of my mouth and the thought of my heart find favor * before you, O Lord, my rock and my Redeemer.

All: Glory be to the Father.

P: As it was in the beginning.

All: Ant.: Through all the earth their voice resounds, * and to the ends of the world their message.

Then the priest says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who ordered all things in creation in a marvelous way, determining even their measure, number, and weight; and who gave man a share in your knowledge, thus enabling him to detect and control the latent forces with which you endowed the things of the universe; be pleased, we pray, to bless these instruments made for transmitting wavelengths of sound through the air, spreading out in all directions as instantaneously as lightning. Let them carry messages of aid in times of crises, of solace in times of distress, of advice in times of doubt, of light in times of darkness, and thus make known the glory of your name more widely throughout the world that all its peoples may be gathered into the fellowship of your love; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, who created the world by your Word, and decreed that all things be brought to a head in Him who was made flesh and who suffered for us; graciously grant that His Gospel may be preached to every creature on the wavelengths of sound, so that, aided by the prayers of the blessed Mary, Mother of God and ever a Virgin, and of St. Gabriel the Archangel, messenger of the heavenly mysteries, all peoples may be united in the body of Christ and be gladdened with the gift of His peace; through Christ our Lord.

All: Amen.

The radio-station is sprinkled with holy water. And after the blessing the "Te Deum" is sung or recited, together with its versicles and oration (see Renewal of the Marriage Vows).

15. BLESSING OF THE SEA

{This blessing is not to be found in the latest edition of the Roman Ritual of 1952, for its composition is of later origin, and was approved by the Congregation of Rites on April 27, 1955 (see AAS 47 [1955] 414-15). In the city of Chioggia-Venezia, in Italy, it has been the custom for many years to bless the Adriatic Sea, in accord with a very ancient custom prevailing for centuries in the onetime flourishing Republic of Venice. In composing this blessing the Holy See has acceded to a request that has come in from many quarters of the globe. After the splendid psalm 28, which tells of God's glory manifested in the mighty seas, there follow three prayers, the first of which asks that, in view of the magnitude of the waters, we may become enraptured with contemplating the "secrets" of God; the second, which is directed to Christ, begs that all ocean-voyagers may be saved from the dangers of the tempestuous waters; the third asks God's blessing and success on fishermen who earn their daily sustenance from the sea.}

The priest intones the following antiphon, which is then followed by psalm 28:

P: Ant.: The voice of the Lord is over the waters, * the God of glory thunders, the Lord, over vast waters.

Psalm 28

After the psalm the above antiphon is repeated. Then the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: All you fountains of waters, bless the Lord.

All: All you seas and waves, bless the Lord.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, Father of incomprehensible majesty, whose invisible power can be glimpsed from your visible creation; O God, whose Spirit hovered over the waters in the beginning of the world, grant to us, your servants, that as often as we behold with our bodily eyes the mighty waters swelling out in billows on the heavenly horizon, we may be enraptured in contemplation of your hidden mysteries. Let such a sight and the thoughts it arouses prompt us to invoke and to glorify with due praise your holy name, and to render to you, to whose empire all creatures are subject, the homage of our minds in true humility and devotion; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, who once walked upon the waters, who uttered a word of command to the raging tempest of wind and sea and there came a great calm; let your piteous glance fall on us, your servants, who find ourselves surrounded by the many perils of this life; and grant that by the power of your blessing poured out on these waters all wicked spirits may be repelled, the danger of the tempestuous winds may subside, and that all who are at voyage on the seas, through the intercession of the Immaculate Virgin, your Mother, may safely reach their destination, and finally return unharmed to their homes. We ask this of you who live and reign forever and ever.

All: Amen.
Let us pray.

Lord, who said: "In the sweat of your brow you shall eat your bread"; kindly heed our prayers and bestow your blessing on this sea, so that all who are obliged to earn their daily bread for themselves and their families by traversing these waters may be enriched with your bounty and offer you due gratitude for your goodness; through Christ our Lord.

All: Amen.

The sea is sprinkled with holy water.

16. BLESSING OF FIELDS, MOUNTAIN-MEADOWS OR PASTURES

(Approved by the Congregation of Sacred Rites, Dec. 1, 1886)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, from whom every good has its beginning and from whom it receives its increase, we beg you to hear our prayers, so that what we begin for your honor and glory may be brought to a happy ending by the gift of your eternal wisdom; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, who conferred on your priests above all others so great a grace, that whatever they do worthily and exactly in your name, is regarded as being done by you; we pray that in your kindness you may be present wherever we are present and may bless whatever we bless. And at our lowly coming, through the merits and prayers of your saints, may demons flee and the angel of peace be at hand; through Christ our Lord.

All: Amen.

Now the Litany of the Saints is said; all kneel during the litany. After the following invocation has been said: That you deliver our souls and the souls of our brethren, relatives, and benefactors from everlasting damnation, etc., the priest rises and says:

P: That you bless these fields (or acres, or these mountain- meadows, or pastures, or meadows).

All: We beg you to hear us.

P: That you bless and consecrate these fields (or acres, or these mountain-meadows, or pastures, or meadows).

All: We beg you to hear us.

P: That you bless and consecrate and protect from diabolical destruction these fields (or acres, or these mountain-meadows, or pastures, or meadows).

All: We beg you to hear us.

P: That you mercifully ward off and dispel from this place all lightning, hail-storm, destructive tempests, and harmful floods.

All: We beg you to hear us.

Then the litany is resumed to the end; after which the priest says Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Send forth your Spirit and all things shall be recreated.

All: And you shall renew the face of the earth.

P: The Lord shall manifest His goodness.

All: And the earth shall yield her fruit.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God, we humbly appeal to your kindness, asking that you pour out the dew of your blessing on these fields (or acres, or mountain-meadows, or pastures, or meadows), which it has pleased you to nurture with favorable weather. Grant to your people a spirit of constant gratitude for your gifts. Wipe out any infertility from this land, thus filling the hungry with an abundance of good things, so that the poor and the needy may praise your wondrous name forever and ever.

All: Amen.

The fields are sprinkled with holy water.

17. BLESSING OF ORCHARDS AND VINEYARDS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God, we appeal to your kindness, asking that you pour out the dew of your blessing on these budding creatures of yours, which it has pleased you to nurture with rain and mild breezes, and that you bring the fruits of your earth to a ripe harvest. Grant to your people a spirit of constant gratitude for your gifts. And from a fertile earth all the hungry with an abundance of good things, so that the poor and needy may praise your wondrous name forever and ever.

All: Amen.

They are sprinkled with holy water.

18. BLESSING OF A GRANARY OR THE HARVEST

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who never fail to bestow on men an abundance of heavenly gifts, as well as the rich fruits of the earth; we give thanks to you in your glory for this harvest of grain, and beg you again to bless the harvest which we have received from your bounty, to preserve it and to shield it from harm. Grant also that, having had our desire for earthly needs filled, we may bask under your protection, praise your kindness and mercy without ceasing, and make use of temporal goods in such a way as not to lose everlasting goods; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

19. BLESSING OF A MILL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who in punishment for sin declared to man: "In the sweat of your brow you shall eat your bread"; bestow your blessing on this mill which has been built to produce flour, and thus supply bread for our nourishment. May it please you to appoint your angel of light to stand watch over it; through Christ our Lord. All: Amen.

It is sprinkled with holy water.

20. BLESSING OF A STABLE for horses, cattle, etc.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who willed that your only-begotten Son, our Redeemer, be born in a stable, and lie in a manger between two beasts of burden; we beg you to bless this stable and to defend it from all spite and wickedness of the devil. Let it be a healthful shelter for horses, cattle, and other animals, safe from every kind of assault. And as the ox knows his master and the ass the manger of his lord, so grant that your servants, made in your image and only a little lower than the angels, to whom you have subjected all sheep and oxen and cattle of the fields, may not be like senseless beasts, like the horse or the mule who are without understanding. But let them acknowledge you alone as God and the source of all good. Let them faithfully persevere in your service, show you gratitude for favors received, and thus merit greater benefits in future; through Christ our Lord.

All: Amen.

Then if the animals are kept in the stable the priest may add some of the prayers from the blessings for animals given above (see pp. 452-53). The stable and animals are sprinkled with holy water.

21. BLESSING OF A FOUNTAIN

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we humbly appeal to your kindness, asking that you sanctify this fountain of water with a blessing from on high, thus making it a wholesome water for our daily use. May it please you to keep it pure and free of every diabolical defilement, so that all who draw water from it or drink of it may delight in its strengthening and health-giving quality, and give thanks to you, the Lord and Savior of all; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

22. BLESSING OF A WELL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who so disposed matters that water comes forth from the depths of this well by means of its pipes; grant, we pray, that with your help and by this blessing imparted through our ministry all diabolical wiles and cunning may be dispelled, and the water of this well may always remain pure and wholesome; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

23. BLESSING OF A BRIDGE

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, heed our prayers, and be pleased to bless this bridge and all who pass over it, that they may ever find in you a safeguard amidst the joys and sorrows of this fickle world; through Christ our Lord.

All: Amen.
Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over, protect, and support this bridge and all who pass over it; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

24. BLESSING OF A LIME-KILN

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, to whom all creatures owe their origin and are made subject to man's use by an admirable arrangement of your kindness; who in times past prescribed that your altar be made of stones and smoothly joined together with lime, so that the words of Deuteronomy could be inscribed thereon as a reminder of your commandments; we humbly beg you to bless this lime- kiln, and to dispel from it all harmful tricks of the devil. Let it be productive and serve its purpose well, with its fires exerting their full force, so that the workmen may receive by your bounty a good quality of lime. And let them in turn likewise receive an increase of your saving grace; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

25. BLESSING OF A BLAST-FURNACE

or of a Brick-Kiln

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, to whom all creatures owe their origin and are made subject to man's use by an admirable arrangement of your kindness; who in one moment shielded the three youths in the fiery furnace by mitigating the heat of its flames, and in another moment again enkindled them to destroy those evil men who had cast the saintly youths therein; we humbly beg you to bless this furnace, and to dispel from it all harmful tricks of the devil. Let it be productive and serve its purpose well, with its fires exerting their full force, so that the workmen may receive a good quality of metal (or a goodly number of brick). And let them in turn likewise receive an increase of your saving grace; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

26. BLESSING OF STONE-QUARRIES

{This blessing and the following one are not to be found in the latest edition of the Roman Ritual of 1952, for their composition is of later origin, and they were approved by the Congregation of Sacred Rites on October 31, 1956 (see AAS 48 [1956] 844-45).}

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, the Creator and dispenser of all good things, who for our use planted innumerable riches in the bowels of the earth, to be dug out by the industry of man; be pleased, we pray, to pour out your blessing on these stone-quarries, so that they may not be ruined, and that all who work in them may be safeguarded from accidents; through Christ our Lord.

The place is sprinkled with holy water.

27. BLESSING OF A MARBLE-FACTORY

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who by the coming of your only begotten Son sanctified all things for your faithful, we beg you to bless and prosper this marble-factory, and to protect your servants who work here from every kind of adversity. Grant also that they may so pursue their work as to have it be a means of their salvation, meriting to be living and chosen stones in the everlasting dwelling of your majesty; through Christ our Lord.
All: Amen.

It is sprinkled with holy water.

28. BLESSING TO WARD OFF FLOODS

(Approved by the Congregation of Sacred Rites, Dec. 1, 1886

The priest, vested in surplice and stole, accompanied by the people, carries a relic of the True Cross to the river or stream, and there devoutly reads at each of four different spots one of the introductions to the four Gospels. After each Gospel he adds the following verses and prayers:

P: Help us, O God, our Savior.

All: And deliver us for your name's sake.

P: Save your servants.

All: Who trust in you, my God.

P: Deal not with us, Lord, as our sins deserve.

All: Nor take vengeance on us for our transgressions.

P: Lord, send us aid from your holy place.

All: And watch over us from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who give saving grace even to the wicked land who do not will the death of the sinner, we humbly appeal to you in glory, asking that you protect with your heavenly aid your trusting servants from all perils of flood. Let them find in you a constant safeguard, so that they may always serve you and never be separated from you through any temptation; through Christ our Lord.

All: Amen.

And may the blessing of almighty God, Father, Son, and Holy Spirit, come upon these waters and keep them always under control.

All: Amen.

BLESSINGS OF PLACES DESIGNATED FOR SACRED PURPOSES

1. BLESSING AND LAYING THE CORNER-STONE OF A CHURCH*

*This blessing is reserved to the Ordinary or to a priest delegated by him. The rite given here is revised in accordance with the new Pontifical of 1962.

1. The blessing and laying of the corner-stone of a church may take place on any day and at any hour.

2. The foundations of the church should be evident or at least delineated.

3. A wooden cross of convenient size should be fixed on the spot where the main altar is to be.

4. The following things are prepared for the sacred action:

(a) the corner-stone which should be quadrangular, and mortar and tools for fixing it in the foundations; a mason should be at hand to set the stone in the foundations;

(b) a vessel of ordinary holy water and an aspersory made of hyssop if available

(c) two torches for the acolytes and the processional cross;

(d) amice, alb, cincture, and a white stole and cope; a gold- embroidered mitre and crozier (if a bishop is to preside); an amice, alb and cincture for the deacon and subdeacon, as well as a white stole for the deacon;

(e) an ornamented faldstool set on a carpet before the wooden cross;

(f) provision should be made that the foundations of the church are so ordered that the ministrants can easily walk around them.

5. The pastor or others concerned should see to it that the faithful, for whose use the church will be erected, are imbued with proper devotion for their church, and they should not only be given a timely announcement of the blessing and laying of the corner-stone, but should also be properly instructed on the rites and their signification. Lastly the faithful should be encouraged to lend their free and spontaneous support to the building of the church and to its ornamentation.

Part I

Blessing the Site for the Church

6. At the proper time the bishop (or the delegated priest) goes to the place where the church is to be built and vests with the assistance of the deacon and subdeacon in the aforementioned vestments.

7. Preceded by the acolytes with lighted torches, the cross- bearer, and the clergy, he goes with his ministers to the cross erected on the spot where the altar is to be (a bishop wears the mitre and carries the crozier but removes them when he comes to the place for the blessing). He then sings the following with all present making the responses (for the music see the music supplement):

Celebrant: God, come to my rescue.

All: Lord, make haste to help me.

C: Glory be to the Father, etc.

All: As it was in the beginning, etc.

8. He then sprinkles the spot where the cross stands without saying anything (a bishop wears the mitre); after which, preceded by crossbearer, acolytes, and clergy, he walks around the foundations sprinkling them with holy water without saying anything. He starts behind the cross and then encircles the foundations clockwise. During this time the choir sings the following (for the music see the music supplement):

C: Ant. Lord Jesus Christ, * raise up the sign of salvation in this place; and forbid entry here to the avenging angel.

Psalm 47

During this psalm the choir, if necessary (i.e., depending on the time element), repeats the antiphon after every two verses:

C: Great is the Lord and wholly to be praised * in the city of our God.

All: His holy mountain, fairest of heights, * is the joy of all the earth;

C: Mount Sion, "the recesses of the North," * is the city of the great King.

All: God is with her castles; renowned is He as a stronghold.

C: For lo! the kings assemble, * they come on together;

All: They also see, and at once are stunned, * terrified, routed;

C: Quaking seizes them there; * anguish, like a woman's in labor,

All: As though a wind from the east * were shattering ships of Tharsis.

C: As we had heard, so have we seen * in the city of the Lord of hosts,

All: In the city of our God; * God makes it firm forever.

C: O God, we ponder your kindness * within your temple.

All: As your name, O God, so also your praise * reaches to the ends of the earth.

C: Of justice your right hand is full; * let Mount Sion be glad,

All: Let the cities of Juda rejoice, * because of your judgments.

C: Go about Sion, make the round; * count her towers.

All: Consider her ramparts, * examine her castles,

C: That you may tell a future generation * that such is God,

All: Our God forever and ever; * He will guide us.

The usual doxology is omitted, but the above antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the foundations is finished; but if it is finished earlier the psalm is broken off and the antiphon repeated as a conclusion.

9. After this the celebrant, standing before the cross and facing the site for the church that is to be built, hands over the aspersory and with hands folded sings the following in the ferial tone (a bishop removes the mitre):

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who conferred on your priests above all others so great a grace, that whatever they do worthily and exactly in your name, is regarded as being done by you; we pray that in your kindness you may be present wherever we are present and may bless whatever we bless. And at our lowly coming, through the merits of your saints, may demons flee and the angel of peace be at hand; through Christ our Lord. All: Amen.

Part II

Blessing of the Corner-stone

10. The celebrant goes to the place where the corner-stone is located. and standing there with hands joined blesses the stone, singing the following in the ferial tone. A bishop uses the mitre and crozier as he walks to the place, but gives them up before he begins the blessing.

C: Our help is in the name of the Lord.

All: Who made heaven and earth.

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Son of the living God, who are the corner- stone hewn from the mountain-side not by the hand of man, and the foundation which cannot be moved; make firm this stone which is to be laid in your name. You who are the beginning and the end, be likewise, we pray, the beginning, the increase, and the end of this work, which is fittingly begun for your praise and glory. We ask this of you who live and reign forever and ever.

All: Amen.

He sprinkles the stone with holy water without saying anything.

11. According to local custom the document concerning the blessing of the corner-stone and the beginning of the church may be read; after which the bishop as well as the others, clergy and laity (who should also be invited), may add their signatures. The document is then sealed within the stone which is later to be laid in the foundations. After the reading of the document a popular hymn may be sung.

Part III

12. The celebrant places his hand on the corner-stone as it is lowered into place, saying (a bishop wears the mitre and holds the crozier):

In the faith of Jesus Christ, we lay this corner-stone on this foundation; in the name of the Father, and of the Son, and of the Holy Spirit. May the true faith flourish here, along with fear of God and brotherly love. May this place finally be devoted to prayer, to the adoration and praise of the name of Jesus Christ our Lord, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

13. The assisting mason fixes the stone in place with mortar; after which the celebrant sprinkles it with holy water without saying anything, and then returns to the place where the cross is (a bishop takes the faldstool). In the meantime the choir sings the following (for the music see the music supplement):

C: Ant.: May the Lord build us a dwelling, * and keep a watch over the city.

Psalm 126

C: Unless the Lord build the house, * they labor in vain who build it.

All: Unless the Lord guard the city, * in vain does the guard keep vigil.

C: It is vain for you to rise early, * or put off your rest.

All: You that eat hard-earned bread, * for He gives to His beloved in sleep.

C: See, sons are a gift from the Lord; * the fruit of the womb is a reward.

All: Like arrows in the hand of a warrior * are the sons of one's youth.

C: Happy the man whose quiver is filled with them; * they shall not be put to shame when they contend with enemies at the gate.

The usual doxology is not said, but the above antiphon is repeated.

14. When the psalm and antiphon are finished, the celebrant, standing before the cross with hands joined and facing the site where the church is to be built, sings the following in the ferial tone (a bishop removes the mitre):

C: The Lord be with you.

All: May He also be with you.

In this oration the name of the saint in whose name and honor the church is founded is mentioned at the letter N. However, the words "by the prayers and merits of blessed N." are omitted if the church is erected in honor of some mystery.

Let us pray.

Lord God, whom the heavens and the earth cannot contain, but who condescended to have a dwelling-place here on earth where your name may constantly be invoked; we entreat you, by the prayers and merits of blessed N., to be present in this place, to cleanse it from all stains by an outpouring of your grace, and to

preserve it in its purified state. And as you let the vow of David, your beloved, be fulfilled in the work of Solomon, his son, so may you graciously fulfill our desires in this work; through Christ our Lord.

All: Amen.

C: The Lord be with you. All: May He also be with you. Deacon: Let us bless the Lord. All: Thanks be to God.

If a bishop presides he gives the solemn blessing, grants the indulgences, and having removed his vestments departs in peace.

2. BLESSING OF A NEW CHURCH OR A PUBLIC ORATORY*

* This blessing is reserved to the Ordinary or to a priest delegated by him. The rite given here is revised in accordance with the new Pontifical of 1962.

1. Every church that is to be solemnly blessed must have a title. It may be named in honor of the Holy Trinity; or our Lord Jesus Christ with mention of a mystery of His life or an appellation already introduced into the sacred liturgy; of the Holy Spirit; or the blessed Virgin Mary and also with mention of a mystery or an appellation already used in the sacred liturgy; or the holy angels; or after a saint inscribed in the Roman Martyrology, but not a blessed. The local Ordinary should never allow unusual titles, those savoring of novelty, or in general those foreign to the approved tradition of the Church. In case of doubt one should have recourse to the Congregation of Sacred Rites.

2. The blessing of churches, although it may lawfully take place on almost any day, is more fittingly done on Sundays or feast days. But it is prohibited on the vigil and feast of Christmas, on the feasts of Epiphany, Ascension, and Corpus Christi, on the days beginning with Palm Sunday until Easter inclusive, on Pentecost, and on All Souls. The blessing of a church should ordinarily take place in the morning, unless the good of a notable part of the faithful urges that it be done in the afternoon.

3. The water for the sprinkling of the church, as well as the altar linens and other appurtenances for the altar and church, may be blessed before this sacred rite, by the bishop or by another priest delegated by him, using the forms given in their proper place. The following things are to be prepared for the blessing of a church:

(a) a vessel of ordinary holy water and an aspersory made of hyssop if available; the fonts for holy water should be empty and well cleaned;

(b) two torches for the acolytes and the processional cross;

(c) altar-linens and vessels and ornaments for the altar and church;

(d) amice, alb, cincture, and a white stole and cope; a gold- embroidered mitre and crozier (if a bishop is to preside); an amice, alb, and cincture for the deacon and subdeacon, as well as a white stole for the deacon;

(e) an ornamented faldstool set on a carpet, one in front of the main door of the church, another in the sanctuary; if two are not available the one is carried to the sanctuary at the proper time; all this, of course, only if a bishop is presiding;

(f) the interior of the church should be empty and the altars bare;

(g) provision should be made that the ministrants can easily walk around the exterior of the church;

(h) it should also be provided that the celebrant and his ministers, after they have entered the church, have ready access from the altar to the main door; also that they can walk around the side aisles, in order to carry out the prescribed rites properly.

4. The pastor or others concerned should see to it that the faithful for whom the church was built, should not only be given a timely announcement of the solemn blessing, but should also be properly instructed on the rites and their signification. Lastly the faithful should be imbued with proper devotion for their church, so that also in future they will lend, as far as they can, their free and spontaneous support to its proper ornamentation and upkeep.

5. The doors of the church should be closed, and no one should remain inside. At the proper time the bishop (or the delegated priest) goes to the sacristy, where he vests with the assistance of the deacon and subdeacon in the aforementioned vestments. If a bishop presides he wears the gold-embroidered mitre and carries the crozier in his left hand.

6. Then, preceded by the acolytes with lighted torches, the crossbearer, and the clergy, he goes with his ministers to the doors of the church to be blessed. Arriving there (a bishop removes the mitre and the crozier) he sings the following with all present making the responses (for the music see the music supplement):

Celebrant: God, come to my rescue.

All: Lord, make haste to help me.

C: Glory be to the Father, etc.

All: As it was in the beginning, etc.

7. After this the celebrant (a bishop wears the mitre), preceded by cross-bearer, acolytes, clergy, and the people, walks around the outside of the church sprinkling the walls with holy water. He starts at the right of the church. During this time the choir sings the following (for the music see the music supplement):

C: Ant.: The Lord's dwelling is well founded on a firm rock.

Psalm 86

During this psalm the choir, if the time element requires it, repeats the antiphon after every two verses:

C: The Lord loves His foundation * upon the holy mountain;

All: The gates of Sion * more than any dwelling of Jacob.

C: Glorious things are said of you, * O city of God.

All: I tell of Egypt and Babylon * among those that know the Lord;

C: Of Philistia, Tyre, Ethiopia: * "This man was born there."

All: And of Sion they shall say: * "One and all were born in her;

C: And He who has established her * is the Most High Lord."

All: They shall note, when the peoples are enrolled: * "This man was born there."

C: And all shall sing in their festive dance: * "My home is within you."

The usual doxology is omitted but the above antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the walls is finished; but if it is finished earlier the psalm is broken off and the antiphon repeated as a conclusion.

8. After this the celebrant, standing before and facing the door of the church, hands over the aspersory and with hands folded sings the following in the ferial tone (a bishop removes the mitre):

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who are wholly present and wholly active in every place under your dominion; hearken to our humble prayers, and be the protector of this dwelling as you are its founder. Let no vileness of hostile powers prevail here, but by the working of the Holy Spirit may a faultless service always be rendered to you in this place, and a holy liberty abound; through Christ our Lord.

All: Amen.

9. Led by the cross-bearer the celebrant, along with the clergy and people, go in procession into the church; a bishop wears the mitre and carries the crozier. The chanters begin the Litany of the Saints, the invocations of which are not doubled. In the litany there is a threefold invocation of the saint in whose honor the church is blessed. When the celebrant arrives at the altar (a bishop kneels at the faldstool), all kneel in their place and make the responses. When the invocation "That you grant eternal rest to all the faithful departed R. We beg you to hear us" has been said, the celebrant rises (a bishop takes the crozier in his left hand), and facing the nave of the church sings in the same tone:

C: That you graciously visit this place.

All: We beg you to hear us.

C: That you appoint your angels to guard it.

All: We beg you to hear us.

Then raising up his right hand he makes the sign of the cross over the church, saying:

C: That you bless this church for the honor of your name and that of St. N.

All: We beg you to hear us.

After this he kneels again (a bishop kneels at the faldstool), and the chanters resume the litany to the end.

10. At the end of the litany the celebrant rises (a bishop removes the mitre), and standing with hands joined and facing the altar sings the following in the ferial tone:

Let us pray.

O Lord our God, manifest your glory to your saints, and show yourself present in this sanctuary built in your honor; and as you work great marvels in the children you have adopted, may your praises ever resound among the people who belong to you; through Christ our Lord.

All: Amen.

11. Then the celebrant walks around the interior of the church sprinkling its walls with holy water, using an aspersory made of hyssop. Leaving the main altar he begins at the gospel side and completes the circuit. In the meantime the choir sings the following antiphon and psalm (for the music see the music supplement):

C: Ant.: This is the house of the Lord built with a compact unity; * it is well founded upon a firm rock.

Psalm 121

During this psalm the choir, if the time element requires it, repeats the antiphon after every two verses:

C: I rejoiced because they said to me, * "We will go up to the house of the Lord." And now we have set foot * within our gates, O Jerusalem;

C: Jerusalem, built as a city * with compact unity.

All: To it the tribes go up, the tribes of the Lord, * according to the decree for Israel, to give thanks to the name of the Lord.

C: In it are set up judgment seats, * seats for the house of David.

All: Pray for the peace of Jerusalem. * May those who love you prosper;

C: May peace be within your walls, * prosperity in your buildings.

All: Because of my relatives and friends * I will pray for your good.

The usual doxology is omitted, but the antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the walls is finished; but if it is finished earlier the psalm is broken off and the above antiphon repeated as a conclusion.

12. Next the celebrant (a bishop retains the mitre) sprinkles with holy water the floor of the church, first in the middle from the altar to the main door, and then in the transept, from one wall to the other, starting on the gospel side. In the meantime the choir sings the following antiphon and psalm (for the music see the music supplement):

C: Ant.: This is none other * than the house of God and the gate of heaven.

Psalm 83

During this psalm the choir, if the time element requires it, repeats the antiphon after every two verses:

C: How lovely is your dwelling place, * O Lord of hosts!

All: My soul yearns and pines * for the courts of the Lord.

C: My heart and my flesh * cry out for the living God.

All: Even the sparrow finds a home, * and the swallow a nest in which she puts her young.

All: Your altars, O Lord of hosts, * my King and my God.

C: Happy they who dwell in your house. * Continually they praise you.

All: Happy the men whose strength you are; * their hearts are set upon the pilgrimage;

C: When they pass through the arid valley, * they make a spring of it; the early rain clothes it with generous growth.

All: They go from strength to strength; * they shall see the God of gods in Sion.

C: O Lord of hosts, hear my prayer; * hearken, O God of Jacob.

All: O God, behold our shield, * and look upon the face of your anointed.

C: I had rather one day in your courts * than a thousand elsewhere;

All: I had rather lie at the threshold of the house of my God * than dwell in the tents of the wicked.

C: For a sun and a shield is the Lord God; * grace and glory He bestows;

All: The Lord withholds no good thing * from those who walk in sincerity.

C: O Lord of hosts, * happy the men who trust in you.

The usual doxology is omitted, but the antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the floor is finished: but if it is finished earlier the psalm is broken off and the above antiphon is repeated as a conclusion.

13. After the sprinkling of the floor the celebrant returns to the altar and facing the nave of the church and with hands joined sings the following in the ferial tone (a bishop removes the mitre):

C: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who sanctify the places dedicated to your name, pour out your grace on this house of prayer, so that all who here invoke you may experience the help of your mercy; through Christ our Lord.

All: Amen.

C: The Lord be with you.

All: May He also be with you.

Deacon: Let us bless the Lord.

All: Thanks be to God.

14. Then the celebrant (a bishop wears the mitre and carries the crozier) goes with his ministers to the sacristy, where, having removed the cope, he vests for the celebration of Mass. A bishop, however, may depute another priest to offer the Mass. In the meantime the clergy or ministers prepare the altar for the celebration of Mass. While this is happening the choir and the people sing the following (for the music see the music supplement):

C: Ant.: Confirm, O God, * the work you have begun in us from your heavenly sanctuary, the new Jerusalem, alleluia, alleluia (omit the alleluias after Sept.).

Psalm 95

During the singing of this psalm the above antiphon is repeated after every two verses:

C: Sing to the Lord a new song; * sing to the Lord, all you lands.

All: Sing to the Lord; bless His name; * announce His salvation, day after day.

C: Tell His glory among the nations; * among all peoples, His wondrous deeds.

All: For great is the Lord and highly to be praised; * awesome is He, beyond all gods.

C: For all the gods of the nations are things of nought, * but the Lord made the heavens.

All: Splendor and majesty go before Him; * praise and grandeur are in His sanctuary.

C: Give to the Lord, you families of nations, give to the Lord glory and praise; * give to the Lord the glory due His name.

All: Bring gifts, and enter His courts; * worship the Lord in holy attire.

C: Tremble before Him, all the earth; * say among the nations: the Lord is King.

All: He has made the world firm, not to be moved; * He governs the peoples with equity.

C: Let the heavens be glad and the earth rejoice; let the sea and what fills it resound; * let the plains be joyful and all that is in them.

All: Then shall all the trees of the forest exult before the Lord, for He comes; * for He comes to rule the earth.

C: He shall rule the world with justice * and the peoples with His constancy.

The usual doxology is omitted, but the above antiphon is repeated.

15. Mass is said as a votive of the II class, of the mystery or saint in whose honor the church was dedicated.

16. As the celebrant approaches the altar the introit antiphon is sung with its psalm as the length of time requires.

17. When the celebrant comes to the altar and has made the reverence, he omits the psalm and confiteor and at once ascends the altar saying the usual prayers and then kissing the altar at the middle.

18. At the end of Mass the bishop gives the solemn blessing and announces the indulgences. The last Gospel is omitted, and all return to the sacristy.

3. RITE FOR RECONCILING A PROFANED CHURCH

which previously was only blessed

1. If a church is profaned, a cemetery which is contiguous is not thereby to be considered profaned, or vice versa. But if both are profaned their reconciliation is performed together.

If a church that was blessed is profaned, it may be reconciled by the pastor or by any priest who has his permission, expressed or presumed. The altar should be entirely bare. It should be prearranged that the

officiants can conveniently go around the building, both outside and inside. At hand there should be a vessel of holy water and an aspersory made of hyssop. The priest, vested in amice, alb, cincture, white stole and cope, goes with his assistants to the main entrance of the church, and standing outside facing the door, he intones the following antiphon which is continued by the clergy:

Purify me with hyssop, * Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Then the entire psalm 50 is said with the doxology, and the above antiphon is repeated. Meanwhile the priest goes around the exterior of the church, alternately sprinkling the walls of the church and the cemetery grounds. But the cemetery is not sprinkled if it has not been desecrated. On coming back to the entrance the priest says:

Let us pray.

Almighty and merciful God, who conferred on your priests above all others this great grace, that whatever they do worthily and exactly in your name, is regarded as being done by you; we pray that in your kindness you may be present wherever we are present and may bless ✠ whatever we bless. And at our lowly coming, through the merits of your saints, may demons flee and the angel of peace be at hand; through Christ our Lord.

All: Amen.

2. After this prayer all go into church, two by two, and the ministrants proceed to the altar. During this procession the Litany of the Saints is chanted. The priest kneels at the altar until the following versicle has been chanted: "That you grant eternal rest to all the faithful departed," etc.; after which he rises and sings in a clear voice:

That you purify and reconcile ✠ this church and this altar (and cemetery). R. We beg you to hear us.

3. However, if the cemetery has not been profaned, omit the words "and cemetery."

Then he kneels again until the litany is concluded. After this he stands, and facing the altar he says:

P: Let us pray.

Ministers: Let us kneel. R. Arise.

The priest:

We beseech you, Lord, let your mercy precede the execution of our plans, and by the intercession of all your saints, let your forgiveness and kindness anticipate our requests; through Christ our Lord.

All: Amen.

4. Then the priest kneels at the altar, and signing himself with the cross, says:

P: God, come to my rescue.

All: Lord, make haste to help me.

P (standing): Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

5. Then the priest intones the following antiphon, which is continued by the clergy or choir. Psalm 67 follows, with the chanters singing the verses of the psalm; after each verse the antiphon is repeated by all (for the music of the antiphon and psalm see the music supplement).

Psalm 67

P: God arises; * His enemies are scattered; * and those who hate Him flee before Him.

C: In your churches bless God; * bless the Lord, you of Israel's well-spring.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: There is Benjamin, the youngest, * leading them.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: The princes of Juda in a body, * the princes of Zabulon, the princes of Nephthali.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Show forth, O God, your power, * the power, O God, with which you took our part.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Let the kings bring you gifts * for your temple in Jerusalem.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Rebuke the wild beast of the reeds, * the herd of strong bulls and the bullocks, the nations.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Let them fall prostrate with bars of silver; * scatter the peoples who delight in war.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Let nobles come from Egypt; * let Ethiopia extend its hands to God.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: You kingdoms of the earth, sing to God, chant praise to the Lord, * who rides on the heights of the ancient heavens.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: See, His voice resounds, the voice of power: * "Confess the power of God."

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Over Israel is His majesty; * His power is in the skies.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

C: Awesome in His sanctuary is God, the God of Israel; * He gives power and strength to His people. Blessed be God.

All: God arises; His enemies are scattered; * and those who hate Him flee before Him.

The usual doxology is omitted at the end of the above psalm.

6. While the foregoing antiphon and psalm are sung, the priest goes around the interior of the church sprinkling it, especially the place where the desecration took place. Then he returns to the middle of the sanctuary, faces the altar, and says:

God, who lovingly and benignly defend the purity of every place which is under your dominion, hear us, we pray, and grant that in future this place be preserved inviolably hallowed, and that the whole Christian community who here invoke you may be the recipients of your bounty; through Christ our Lord.

All: Amen.

7. Lastly the Mass of the day is celebrated, adding to the collect of the day under one conclusion the "ritual collect," which is No. 10 among the "Missae Votivae ad diversa" in the new Missal.

8. In the case of a church which was consecrated, a priest may reconcile it only if he has the permission of the Ordinary, and then he uses the rite given in the Roman Pontifical. He vests in the manner noted above and is assisted by a number of clerics vested in surplices.

If, in a real and urgent emergency, the Ordinary cannot be reached the pastor of a church which previously had been consecrated may reconcile it without delay, and later inform his superior of the fact.

4. RITE FOR BLESSING A NEW CEMETERY*

* This blessing is reserved to the Ordinary or to a priest delegated by him. The rite given here is revised in accordance with the new Pontifical of 1962.

1. The blessing of a cemetery may take place on any day and at any hour, excepting only those days on which the consecration of a church is prohibited. It is permitted, however, on November 2, All Souls Day.

2. A wooden cross of convenient height is erected at the end of the cemetery opposite the entrance, unless there happens to be one there already.

3. The following things are prepared for the sacred action:

(a) a vessel of ordinary holy water and an aspersory made of hyssop if available;

(b) two torches for the acolytes and the processional cross;

(c) amice, alb, cincture, and a purple stole and cope; a gold- embroidered mitre and crozier (if a bishop is to preside); an amice, alb, and cincture for the deacon and subdeacon, as well as a purple stole for the deacon;

(d) an ornamented faldstool set on a carpet before the wooden cross;

(e) provision should be made so that the celebrant and his ministers have an open path to perform easily the ceremony of sprinkling.

4. The pastor or others concerned should see to it that the faithful not only are given a timely announcement of the blessing of the cemetery, but are also to be properly instructed on the rites and their signification.

Moreover, they should be instructed that a cemetery is a sacred place, and be admonished to give it the respect due it.

5. At the proper time the bishop (or the delegated priest) goes to the cemetery which is to be blessed, and in a suitable place vests in the aforementioned vestments, being assisted by the deacon and subdeacon who are already vested.

6. Then, preceded by the acolytes with lighted torches, the crossbearer, and the clergy, he goes with his ministers to the place where the cross is erected. A bishop wears the mitre and carries the crozier, but gives them up when he comes to the cross. Next he says the following with all present making the responses:

Celebrant: God, come to my rescue.

All: Lord, make haste to help me.

C: Glory be to the Father, etc.

All: As it was in the beginning, etc.

7. After this, preceded by cross-bearer, acolytes, and the clergy, he walks around the cemetery grounds sprinkling them with holy water without saying anything. He starts behind the cross and goes around counterclockwise. During this time the choir sings (for the music see the music supplement):

C: Ant.: Purify me with hyssop, * Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Psalm 50

During this psalm the choir, if necessary, repeats the antiphon after every two verses. At the end of the psalm the usual doxology is omitted but the above antiphon is repeated. If the sprinkling is finished earlier the psalm is broken off and the antiphon repeated as a conclusion.

8. After this the celebrant, having handed over the aspersory and mitre, and standing before the cross and looking out over the cemetery sings with hands folded the following in the ferial tone:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, Father of everlasting glory, solace of the sorrowing, life of the just, glory of the lowly, we humbly importune you to keep this cemetery free from any vileness of unclean spirits, to cleanse and to bless it, and finally to give lasting wholeness to the bodies brought here for burial. And at the end of time, when the angels sound their trumpets, let all who have received the sacrament of baptism, who have persevered in the Catholic faith until death, and who have had their remains laid to rest in this cemetery, be rewarded in body and in soul with the unending joys of heaven; through Christ our Lord. All: Amen.

9. Then again, preceded by cross-bearer, acolytes, and clergy, the celebrant (a bishop wears the mitre) sprinkles the cemetery without saying anything. In doing so he walks down the middle from the cross to the entrance, and then transversely in front of the cross, from the left side to the right. During this time the choir sings the following antiphon and psalm:

C: Ant. For your name's sake, O Lord, * preserve me in your justice.

Psalm 142

During this psalm the choir, if necessary, repeats the antiphon after every two verses. At the end of the psalm the usual doxology is omitted, but the above antiphon is repeated. If the sprinkling is finished earlier the psalm is broken off and the antiphon repeated as a conclusion.

10. After this the celebrant, having handed over the aspersory and mitre, and standing before the cross and looking out over the cemetery, sings with hands folded the following in the ferial tone:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Creator of the world and Redeemer of mankind, who wondrously dispose the destinies of all creatures, visible and invisible; we humbly and sincerely beseech you to hallow, purify, and bless this cemetery, where the bodies of your servants are duly laid to rest, after the labor and fatigue of this life come to an end. Pardon, in your great mercy, the sins of those who put their trust in you, and graciously grant unending consolation to their bodies that will lie at rest in this cemetery, awaiting the trumpet-call of the Archangel Michael. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God,

C: Forever and ever.

All: Amen.

C: The Lord be with you.

All: May He also be with you.

C: Lift up your hearts.

All: We have lifted them up to the Lord.

C: Let us give thanks to the Lord our God.

All: It is fitting and right to do so.

It is indeed fitting and right, worthy and salutary that we should always and everywhere give thanks to you, O Lord, holy Father, almighty everlasting God, through Christ our Lord. For He is eternal day, unfailing light, and everlasting splendor, who commanded His followers to so walk in the light as to escape the darkness of never ending night, and happily come to the abode of light. He is the One who in His humanity wept over Lazarus, and in His divine power raised up the dead, restoring life to that man four days consigned to the tomb. Through Him, then, we humbly entreat you, O Lord, that on the last day, at the angels' trumpet-call, you would loose from the fetters of sin those who are buried in this cemetery, granting them everlasting happiness and numbering them in the ranks of the blessed. Thus may they come to know that you, our everlasting life, are merciful and benign, and may have cause to exalt you as the author of life and to sing your praises with the saints forevermore. Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

C: The Lord be with you.

All: May He also be with you.

Deacon: Let us bless the Lord.

All: Thanks be to God.

11. After the blessing of the cemetery, if circumstances allow, the bishop or another priest celebrates Mass, which will conform to the day's office; and in this Mass there is added under one conclusion the proper ritual collect (see no. 447 f of the new rubrics in the Missal), excluding all other non-privileged commemorations.

12. As the celebrant approaches the altar the introit antiphon is sung with its psalm as the length of time requires.

13. When the celebrant comes to the altar and has made the reverence, he omits the psalm and confiteor and at once ascends the altar, saying the usual prayers and then kissing the altar at the middle.

14. At the end of Mass the bishop gives the solemn blessing and announces the indulgences. The last Gospel is omitted, and all depart in peace.

5. RITE FOR RECONCILING A PROFANED CEMETERY

1. If a cemetery contiguous to a profaned church has likewise been profaned, it is reconciled along with the church (see above, Rite for Reconciling a Profaned Church). Otherwise, the reconciling of a cemetery takes place as follows:

In the morning the rector of the cemetery, or another priest who has at least the presumed permission of the former, vested as described above, comes with his assistants to the middle of the cemetery. Here he and the other ministrants kneel on a carpet; and all others present kneel in their places. The Litany of the Saints is chanted in the usual way. At the words "That you grant eternal rest to all the faithful departed," etc., the priest rises, and making the sign of the cross over the cemetery, says:

That you reconcile ✠ and hallow ✠ this cemetery. R:. We beg you to hear us.

2. He kneels again and the litany is concluded.

3. Then all rise, and the celebrant, taking the aspersory, intones the following antiphon, which is continued by the clergy:

Purify me with hyssop, * Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

The entire psalm 50 is said, but without the doxology (see p. 325), and the above antiphon is repeated.

4. During the psalmody the celebrant, beginning at the right, goes around the entire cemetery, sprinkling it with holy water, above all the place where the profanation occurred. On returning to his place he stands and says:

P: Let us pray.

Ministers: Let us kneel. R. Arise.

The priest:

Merciful Lord, who willed that the potter's field priced with your blood should be bought as a burial place for strangers, be pleased to remember this mystery of your goodness. For you, Lord, are also our potter, the field

of our rest, the price of this field. You gave it even as you accepted it. At the cost of your life-giving blood you gave us peaceful rest. Therefore, Lord, you who are the most merciful pardoner of our guilt, the most considerate judge, the most lavish dispenser of clement judgment, hear our entreaties and be to us an advocate and reconciler, forgetting the harsh judgment that we rightly deserve, and remembering only the mercy of your loving redemption. Deign to purify and to reconcile this resting place of your pilgrims, who look for a haven in your heavenly kingdom. And may you finally awaken the bodies of those who are or who will be buried here, by the power and the glory of your resurrection, to incorruptible glory, calling them forth not to condemnation but to unending happiness. We ask this of you who are coming to judge both the living and the dead and the world by fire.

All: Amen.

{The new code of rubrics for the Missal, no. 447 h, seems to take for granted that Mass will be offered after the reconciliation of a cemetery.}

6. RITE OR SHORTER FORM FOR CONSECRATING A FIXED ALTAR

which has lost its consecration if the table or mensa was separated from its support, even if only for a moment. See the Code of Canon Law, 1200.[1]

After the altar has been repaired the bishop, vested in rochet and white stole (or a delegated priest vested in surplice and white stole) goes to the altar and anoints with chrism in the form of a cross the four points of contact of the table with the base. At each anointing he says:

In the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

Then he says the following prayers:

Let us pray.

Lord, we humbly appeal to your sovereignty, asking that it please you to effectually bless ✠and to sanctify ✠this altar anointed with a libation of holy oil to receive the offerings of your people; that having been anointed by us, your unworthy servants, with holy chrism and in the power of your name, to the honor of the blessed Virgin Mary and of all the saints, and in memory of your servant, N., this altar may be well-pleasing to you, and may remain a permanent altar. May you regard as a worthy holocaust whatever henceforth is offered or consecrated thereon. May you graciously accept, merciful Lord, the sacrifices offered here by all your servants. May the bonds of our sins be thereby loosed, our stains blotted out, pardon obtained, and graces acquired, so that together with your saints and your elect we may merit the joys of everlasting life; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, we humbly implore you, through your only-begotten Son, our Lord Jesus Christ, to hallow ✠with a blessing from on high this altar devoted to holy purposes. And as you once accepted with wondrous favor the offering of your High Priest Melchisedech, so also be pleased ever to accept the gifts laid on this new altar. May the people who assemble in this holy dwelling of your Church be ransomed and sanctified by these offerings, and their souls be rewarded with everlasting life; through Christ our Lord.

All: Amen.

Without delay the officiant should declare and testify in writing that this altar has been duly consecrated by him, with ordinary or delegated authority as the case may be, and that it is to be regarded as such, and under the same title it enjoyed before it was desecrated.

which has lost consecration by serious breakage or by the reliquary tomb having been broken or opened: Code of Canon Law, 1200.[1]-2

The bishop, vested in rochet and white stole (or a delegated priest vested in surplice and white stole), goes to the altar, and at some distance from it blesses water, salt, ashes, and wine, beginning with the exorcism of salt:

God's creature, salt, I cast out the demon from you in the name of our Lord Jesus Christ, who said to His apostles: "You are the salt of the earth"; and through the Apostle says: "Let your speech be at all times pleasing, seasoned with salt." May you become a sacred thing for the consecration of this altar, to drive away all temptations of the devil. May you be a shield for body and soul, health, protection, and a safeguard for all who use you; through Christ our Lord.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, almighty Father, who from on high bestowed on salt the gift of seasoning all food created for man, bless ✠ this creature, salt, to banish the foe, and endow it with healing properties for the welfare of both body and soul of those who use it; through Christ our Lord.

All: Amen.

Next he exorcizes the water:

God's creature, water, I cast out the demon from you in the name of God the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. May you drive out Satan from the borders of the just, lest he lurk within the shadows of this church and this altar. And you, Lord Jesus Christ, pour out your Holy Spirit on this your church and altar, that those who worship you here may be rewarded in body and soul, that your name may be glorified among all nations, and the hearts of unbelievers be converted to you, and have no other God but you, the only true Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, almighty Father, Creator of all the elements, who by Jesus Christ, your Son, our Lord, willed that this element, water, should serve in the salvation of mankind; we humbly beg you to hearken to our prayers, and to hallow ✠ this water by your benign glance. Let it be freed from the power of all unclean spirits, so that

wherever it is sprinkled in your name the gift of your blessing may descend, and by your mercy all evils may be driven away; through Christ our Lord.

All: Amen.

Next he blesses the ashes:

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, spare those who repent, show mercy to those who call upon you, and be pleased to send your holy angel from on high to bless ✠ and hallow ✠ these ashes. Let them be a wholesome remedy to all who invoke your holy name, and who, conscious of their transgressions, accuse themselves; to all who mourn over their offenses before your divine mercy, or humbly and earnestly ask your loving pardon. Grant that in calling on your holy name those who sprinkle these ashes on themselves to redeem their sins may receive health in body and protection for soul; through Christ our Lord.

All: Amen.

Then he takes salt and sprinkles it on the ashes in the form of a cross, saying:

May this salt and ashes be mingled together; in the name of the Father, ✠ and of the Son, ✠ and of the Holy Spirit.

All: Amen.

Then taking a handful of the mixed salt and ashes, he drops it into the water in the form of a cross, saying:

May this salt, ashes, and water be mingled together; in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit.

All: Amen.

Then he blesses the wine:

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who are the true vine, who in Cana of Galilee changed water into wine, show us your mercy again and again, and be pleased to bless ✠and to hallow this creature, wine. Wherever it is poured out or sprinkled, may that place be filled and hallowed with the bounty of your heavenly blessing. We ask this of you who are God, living and reigning with the Father and the Holy Spirit forever and ever.

All: Amen.

Then he pours the wine into the water in the form of a cross, saying:

May this wine, salt, ashes, and water be mingled together; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, maker and preserver of mankind, the giver of spiritual gifts and the lavish dispenser of everlasting salvation, send forth your Holy Spirit upon this wine mixed with water, salt, and ashes. Endow it with power from above that it may serve for the consecration of this your altar; through Christ our Lord.

All: Amen.

Then using this blessed water he makes a plaster or cement. which he blesses, saying:

Let us pray.

Most High God, who guard all things from the highest to the lowest, whose solicitude embraces every creature; hallow ✠and bless ✠these creatures of lime and cement; through Christ our Lord.

All: Amen.

This mortar thus blessed is kept, but what remains of the blessed water is poured into the sacrarium.

Then the consecrator goes to the altar and anoints with chrism the sepulchre of the altar from which the relics have been removed. He anoints each of the four corners, making at each the sign of the cross and saying:

May this sepulchre be consecrated ✠and hallowed +; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit. Peace be to this house.

Then he reverently places the case containing the relics and other things therein; and taking the stone or cover, he anoints the bottom side in the middle with chrism, saying:

May this cover (or this stone) be consecrated ✠and hallowed ✠by this anointing and God's blessing; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit. Peace be to you.

Using the blessed cement, he fits the cover to the sepulchre (being assisted if required by a mason); after which he says:

Let us pray.

God, who are preparing from the community of the saints an everlasting dwelling for your glory, let this dwelling for you on earth also prosper, so that what has been started with your approval may be brought to completion by your grace; through Christ our Lord.

All: Amen.

Then with the help of a mason he seals the cover with cement, and signs the top with chrism, saying:

May this altar be sealed ✠and hallowed +; in the name of the Father, ✠and of the Son, ✠and of the Holy ✠ Spirit. Peace be to you.

8. RITE FOR CONSECRATING A PORTABLE ALTAR

(From the new Roman Pontifical of 1962)

{The new Pontifical contains the very elaborate form for consecrating an altar when this is done simultaneously with the dedication of a church; another elaborate form when done apart from the dedication of a church; and two more forms for the consecration of a "portable altar" (altare portatile), one a solemn form and the other a simple form. This simple form, according to "Ephemerides Liturgicae" 77 (1963), fasc. V-VI, 409, is to be used, among other instances, instead of the shorter form for consecrating a portable altar granted to bishops only a few years ago; in other words, the last-mentioned is now abrogated. The first two elaborate forms are to be used, except by special indult, only when a bishop consecrates an altar. The new faculties conceded to bishops by Pope Paul VI permit them to delegate priests to consecrate portable altars (see Ephem. Lit. 78 [1964], fasc. II, 154-55). It must be clearly noted, however, as is evident in the rubrics below, that the term "portable altar" does not have its usual restricted meaning in the new Pontifical, but can mean either the entire table of an altar which is already erected in a church, or else an altar-stone which is to be inserted later in another altar. If all this seems hopelessly confusing, one had better consult the SCR for clarification.}

1. The consecration of a portable altar can be done with the solemn or simple form as indicated below. The solemn form is used when the table of an altar already erected in a church is to be solemnly consecrated: "altar portatile"; the simple form when one (or more) altarstone later to be inserted in an altar is to be consecrated "tabula." The letters printed in italics in the rubrics below refer to the simple form.

2. The solemn consecration of a portable altar is prohibited on the same days that the consecration of a fixed altar is prohibited. But the consecration with the simple form of one or several altarstones can be done on any convenient day and at any hour.

3. The following things are prepared at the place where the consecration takes place: (a) the relics of holy martyrs and the three grains of incense that are to be sealed into the altar should be resting on a white-linen-covered table, between two lighted candles;

(b) holy chrism

(c) a vessel of blessed "gregorian" water and an aspersory; this particular water may be blessed at a more convenient time before this sacred action, by the bishop or by another priest delegated by him, using the form given in the Pontifical:

(d) a thurible with lighted charcoal and the incense-boat and spoon,

(e) towels for wiping the altar or altar-stone;

(f) mortar for sealing the sepulchre for the relics; there should also be at hand a mason, who at the proper time will assist the celebrant in sealing the sepulchre;

(g) a vessel of water for washing the celebrant's hands, as well as particles of bread and towels;

(h) amice, alb, cincture, and a white stole and cope; a gold- embroidered mitre for a bishop; an amice, alb, and cincture for the deacon and subdeacon, as well as a white stole for the deacon, if the consecration takes place with the solemn form; if the consecration takes place with the simple form, the bishop wears the rochet, white stole, and gold-embroidered mitre; the ministers wear surplices;

(i) morever, if the consecration of a portable altar is done with the solemn form, the following are prepared: five small crosses made of fine candle-wax and grains of incense (these may be blessed before the sacred action) which are to be burned with them; several wooden spatulas for removing this burnt matter from the altar;

(j) when the consecration takes place with the simple form, the altar-stone or altar-stones should be resting on a white-linen- cover. table.

Part I

Blessing of the Altar

4. At the proper time the bishop (or the delegated priest) goes to the sacristy, where he vests with the assistance of the deacon and subdeacon in the aforementioned vestments. If a bishop presides he wears the gold-embroidered mitre and carries the crozier in his left hand.

5. Then, preceded by the acolytes with lighted torches, the cross-bearer, and the clergy, he goes with his ministers to the altar which is to be consecrated. Arriving there (a bishop removes the mitre and the crozier) he sings the following with all present making the responses (for the music see the music supplement):

6. The bishop, wearing the rochet and white stole, stands (without mitre) before the altar-stone to be consecrated, which is resting on table, and says:

Celebrant: God, come to my rescue.

All: Lord, make haste to help me.

C: Glory be to the Father, etc.

All: As it was in the beginning, etc.

{Then the bishop blesses "gregorian" water, unless it was already blessed before the sacred action by the bishop or another priest delegated by him, with the form given in the Pontifical.}

6. The bishop, having put on the mitre, walks around the altar, sprinkling it with "gregorian" water, using an aspersory made of hyssop, and without saying anything. Then, having returned the aspersory, he ascends the altar, and standing on the predella, dips his right thumb in the blessed "gregorian" water and traces five crosses on the altar-table in the manner given in the graph below. While tracing the crosses he says in each instance:

6a. The bishop, standing with the mitre on, dips his right thumb in the blessed "gregorian" water and traces five crosses on the altar-stone, in the manner given in the graph below. While tracing the crosses he says in each instance:

May this stone be hallowed; in the name of the Father, and of the Son, and of the Holy Spirit.

Ministers: Amen.

7. If several altars, or several altar-stones, are being consecrated at the same time, the bishop carries out the same actions and words at each of the altars, or altar-stones, successively, the same as he did at the first.

8. In the meantime the choir sings, or the ministers recite, the following antiphon and psalm (for the music see the music supplement):

C: Ant.: I will go to the altar of God, * the God of my gladness and joy.

Psalm 42

During this psalm the choir, if necessary, repeats the antiphon after every two verses:

C: Do me justice, O God, and fight my fight against a faithless people; * from the deceitful and impious man rescue me.

All: For you, O God, are my strength. Why do you keep me so far away? * Why must I go about in mourning, with the enemy oppressing me?

C: Send forth your light and your fidelity; * they shall lead me on and bring me to your holy mountain, to your dwelling-place.

All: Then will I go in to the altar of God, * the God of my gladness and joy.

C: Then will I give you thanks upon the harp, O God, my God! * Why are you so downcast, O my soul? Why do you sigh within me?

All: Hope in God, for I shall again be thanking Him, * in the presence of my Savior and my God.

The usual doxology is omitted, but the above antiphon is repeated.

The psalm is broken off as soon as the celebrant finishes the sprinkling and the above antiphon is repeated as a conclusion.

9. After this the celebrant, standing before the altar, or the altar stone (without mitre), sings the following in the ferial tone:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

God, the Creator of all things visible and invisible, and the consecrator of all that is holy, be pleased to assist at the dedication of this altar of the Lord, and to pour out on it your consecratory and sanctifying power, as we, all unworthy, anoint it with holy chrism. Grant that all who approach this altar in order to pay homage to you may experience your merciful aid; through Christ our Lord.

All: Amen.
Part II

Burial of the Relics

10. Then the bishop or celebrant (without mitre) reverently places the relics along with the three grains of incense in the sepulchre of the altar or altar-stone. While this is done the choir, as time allows, sings the following antiphons (for the music see the music supplement), or the ministers recite them:

Antiphon 1: You have been favored with places at God's altar, O saints of God, intercede for us to the Lord Jesus Christ.

Antiphon 2: I saw under the altar of God the souls of those who had been slain, and they cried out: "Why do you not avenge our blood?" And they received the reply from God: "Wait patiently a little longer until the number of your fellow servants is complete."

Antiphon 3: The bodies of the saints are buried in peace, and their names shall live forevermore.

These antiphons may be repeated if necessary.

11. Meanwhile the mason makes a mortar with the "gregorian" water, which the bishop blesses, saying in a low voice:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Most High God, the keeper of all things from the highest to the lowest, who encompass all creatures in their inmost being, bless ✠ this mortar; through Christ our Lord.

All: Amen.

12. With the help of the mason the bishop smears the lid with mortar, puts it in place, and seals it on the sepulchre.

13. Then with hands joined the bishop sings the following in the ferial tone:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who fashion an everlasting dwelling-place for yourself out of the chosen saints, bestow heavenly increase on this work done in your name; and grant that we may always be aided by the merits of the saints whose relics we reverently enclose in this altar; through Christ our Lord.

All: Amen.
Part III

Consecration of the Altar

14. Having put on the mitre the bishop stands on the altar- predella, or before the altar-stone, and dipping his right thumb in holy chrism traces the sign of the cross on the surface of the altar, or on the altar-stone, in the manner indicated in the graph given above. He says in tracing each cross:

May this stone be sealed, hallowed, and consecrated; in the name of the Father, and of the Son, and of the Holy Spirit.

Ministers: Amen.

15. While this is being done the choir sings (see the music supplement), or the ministers recite:

C: Ant.: God, your God, has anointed you with the oil of gladness above your fellow kings.

During this psalm the choir, if necessary, repeats the antiphon after every two verses:

Psalm 44

C: My heart overflows with a goodly theme; * as I sing my ode to the king, my tongue is nimble as the pen of a skillful scribe.

All: Fairer in beauty are you than the sons of men; grace is poured out upon your lips; * thus God has blessed you forever.

C: Gird your sword upon your thigh, * O mighty one!

All: In your splendor and your majesty * ride on triumphant;

C: In the cause of truth and for the sake of justice; * and may your right hand show you wondrous deeds.

All: Your arrows are sharp; peoples are subject to you; * the king's enemies lose heart.

C: Your throne, O God, stands forever and ever; * a tempered rod is your royal scepter.

All: You love justice and hate wickedness; * therefore God, your God, has anointed you with the oil of gladness above your fellow kings.

C: With myrrh and aloes and cassia your robes are fragrant; from ivory palaces string music brings you joy.* The daughters of kings come to meet you;

All: The queen takes her place at your right hand * in gold of Ophir.

C: Hear, O daughter, and see; turn your ear, * forget your people and your father's house.

All: So shall the king desire your beauty; * for he is your lord, and you must worship him.

C: And the city of Tyre is here with gifts; * the rich among the people seek your favor.

All: All glorious is the king's daughter as she enters; * her raiment is threaded with spun gold.

C: In embroidered apparel she is borne in to the king; * behind her the virgins of her train are brought to you.

All: They are borne in with gladness and joy; * they enter the palace of the king.

C: The place of your fathers your sons shall have; * you shall make them princes through all the land.

All: I will make your name memorable * through all generations.

C: Therefore shall nations praise you * forever and ever.

The usual doxology is omitted, but the above antiphon is repeated. If the consecration is finished first the psalm is broken off and the antiphon repeated as a conclusion.

16. The bishop puts incense into the thurible and blesses it: then he incenses the altar, or the altar-stone, while the choir sings (see the music supplement), or the ministers recite, one or several of the following antiphons:

Antiphon 1: The angel came and stood at the altar of the temple, carrying a golden censer.

Antiphon 2: A great quantity of incense was given to him that he might offer it on the golden altar before the throne of the Lord.

Antiphon 3: The smoke of the incense ascended from the angel's hand to the presence of God.

17. When the antiphons are finished the bishop (without mitre) with hands joined sings the following:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

{The following (i.e., all contained within the brackets) are omitted if the consecration of the altar is done with the simple form.}

We beg you, Lord, let our prayer rise like incense in your sight, and let your Christian people be the recipients of copious favors. Let all who will devoutly offer to you bread and wine for hallowing on this altar or receive the hallowed elements in return experience your help in this life, along with remission of all sins, and finally the grace of everlasting salvation; through Christ our Lord.

All: Amen.

Here the bishop blesses the incense that is to be burned on the altar, unless it was already blessed before the sacred action by the bishop or another priest delegated by him. with the form in the Pontifical.

18. The bishop, having put on the mitre, forms five crosses out of grains of incense on the same five spots where earlier he traced the crosses with the blessed water and the holy chrism. On each one of these he puts one of the crosses made of fine candle- was. The latter are then lighted so that they burn the incense. After this all kneel and the bishop, who is also kneeling (without mitre), intones the following antiphon which is taken up by the choir (for the music see the music supplement):

Antiphon: Come, Holy Spirit, ✠fill the hearts of your faithful, and enkindle in them the fire of your love.

19. After the singing all rise, and the bishop (with mitre), facing the people with hands joined, says in a loud voice:

My dear brethren, let us appeal to the mercy of God, the Father almighty, that in the solemn prayer we are about to utter during the present rite, He would sanctify this altar, which is to be dedicated to spiritual sacrifices. May He be pleased ever to bless and to hallow the offerings that will be placed on it by His

servants in pledge of their devotion. May He find favor in the incense of the spirit and be ready to hear the petitions of His people.

Then turning back toward the altar and removing the mitre he adds at once:

Let us pray.

Deacon: Let us kneel.

And all, including the bishop, kneel and spend a little time in silent prayer, until the deacon says:

Arise.

Hereupon all rise, and the bishop with hands joined sings the following oration in the ferial tone:

Lord our God, we pray that your Holy Spirit may descend upon this altar, that He may sanctify thereon our and your people's gifts, and that it may please Him to cleanse the hearts of all who partake of them. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God,

C: Forever and ever.

All: Amen.

C: The Lord be with you.

All: May He also be with you.

C: Lift up your hearts.

All: We have lifted them up to the Lord.

C: Let us give thanks to the Lord our God.

All: It is fitting and right to do so.

It is indeed fitting and right, worthy and salutary that we should always and everywhere give thanks to you, O Lord, holy Father, almighty everlasting God. For after the offenses that came in the wake of the first fallen man, you instituted figurative sacrifices to be offered in propitiation to you, so that the fault engendered by pride might be expiated by the gifts of a future time, for which purpose altars are consecrated and a temple is dedicated. Hence be present in your inexpressible kindness and mercy, and pour out your precious blessing on this stone, so that by your bounty all who offer sacrifice on it may receive your reward. Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

20. And the bishop immediately adds:

C: The Lord be with you.

All: May He also be with you.

Deacon: Let us bless the Lord.

All: Thanks be to God.

21. After the altar or altar-stone has been thoroughly cleansed by the clergy or the ministers, the bishop celebrates Mass on it or he commissions another priest to do so, as convenience dictates.

But if the consecration takes place with the simple form, the bishop gives the blessing and departs.

BLESSINGS OF THINGS DESIGNATED FOR SACRED FUNCTIONS OR OTHER SACRED PURPOSES

1. BLESSING OF AN ANTIMENSION*

which by a special Apostolic indult may be used in the celebration of Mass in mission territories, in place of an altar- stone or portable altar

(Approved by the Congregation of Sacred Rites, March 12, 1947)

*Reserved to a bishop but may be delegated to a priest.

The bishop (or a priest delegated for this), having ascertained the authenticity of the relics of holy martyrs to be used here, encloses them in a tiny sack which is sewn in the right corner of the antimension. Then he blesses the antimension, saying:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we humbly appeal to your sovereignty, asking that it please you to bless ✠ this antimension, made ready by our lowly ministry to receive the offerings of your people. For on it we are to offer the holy Sacrifice to you, to the honor of the blessed Virgin Mary and all the saints, and in particular to the honor of Saints N. and N., whose relics we have enclosed therein. Grant that by these sacred mysteries the bonds of our sins be loosed, our stains blotted out, pardon obtained and graces acquired, so that together with your holy elect we may merit the joys of everlasting life through Christ our Lord.

All: Amen.

He sprinkles it with holy water.

2. CONSECRATION OF A PATEN AND A CHALICE

(From the new Roman Pontifical of 1962)

{The consecration of a paten and of a chalice may be delegated to a priest, who follows the same rite given here for a bishop, omitting, however, the directions that do not pertain to a priest.

The consecration of a paten and chalice may take place on any day and at any convenient place.

The following are prepared: holy chrism and whatever materials are necessary for cleansing and wiping the chalice and paten as well as the bishop's hands. The chalice and paten should be placed on a table covered with a white-linen cloth or on the altar.

If several chalices and patens are to be consecrated the bishop performs the anointings successively on each of them, but he says the orations only once and in the plural form.

The bishop, standing and wearing the rochet, white stole, and gold-embroidered mitre, says:

Celebrant: Our help is in the name of the Lord.

All: Who made heaven and earth.

C: Let us pray, my dear brethren, that by the help of God's grace this paten (these patens) may be consecrated and hallowed for the purpose of breaking over it (them) the body of our Lord Jesus Christ, who suffered death on the cross for the salvation of us all.

Then, removing the mitre, he says:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who instituted the laws of sacrifice, and ordered among other things that the sprinkled wheaten flour should be carried to the altar on plates of gold and silver; be pleased to bless, hallow, ✠and consecrate this paten (these patens), destined for the administration of the Eucharist of Jesus Christ, your Son, who for our salvation and that of all mankind chose to immolate Himself on the gibbet of the cross to you, God the Father, with whom He lives and reigns, forever and ever.

All: Amen.

Having put on the mitre, he dips the thumb of his right hand into the holy chrism, anoints the paten from rim to rim in the form of a cross, and then rubs the holy chrism all over the upper side of the paten, while saying the following formula:

Lord God, may you deign to consecrate and to hallow this paten by this anointing and our blessing, ✠in Christ Jesus our Lord, who lives and reigns with you forever and ever.

All: Amen.

Then (still standing and wearing the mitre) he proceeds to the blessing of the chalice, saying:

Let us pray, my dear brethren, that our Lord and God, by His heavenly grace and inspiration, may hallow this chalice (these chalices), about to be consecrated for use in His ministry, and that He may add the fulness of His divine favor to the consecration performed by us; through Christ our Lord.

All: Amen.

Then, removing the mitre, he says:

C: The Lord be with you.

All: May He also be with you.

Let us pray.

O Lord our God, be pleased to bless ✠this chalice (these chalices), made by your devout people for your holy service. Bestow that same blessing which you bestowed on the hallowed chalice of your servant, Melchisedech. And what we cannot make worthy of your altars by our craft and metals, do you nonetheless make worthy by your blessing; through Christ our Lord.

All: Amen.

Having put on the mitre, he dips the thumb of his right hand into the holy chrism and anoints each chalice on the inside from rim to rim In the form of a cross, while saying the following formula: Lord God, may it please you to consecrate and to hallow this chalice by this anointing and our blessing, ✠in Christ Jesus our Lord, who lives and reigns with you forever and ever.

All: Amen.

Then, removing the mitre, he says the following over the chalice and paten (chalices and patens):

C: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, we beg you to impart to our hands the virtue of your blessing, so that by our blessing ✠this vessel and paten (these vessels and patens) may be hallowed and become, by the grace of the Holy Spirit, a new sepulchre for the body and blood of our Lord Jesus Christ; through Christ our Lord.

All: Amen.

When the consecration is over a priest cleans the chalice and paten with crumbs of bread and purifies them thoroughly. These cleansing materials are put into the sacrarium.

3. BLESSING OF A TABERNACLE, PYX, CIBORIUM

for reserving the holy Eucharist

{The blessings of the sacred appurtenances or furnishings (sacra supellex) required in sacred worship--vessels, utensils, vestments, linens, and the like--used to be reserved to cardinals, bishops, pastors, priests especially delegated thereto, and religious superiors. Now according to the new "Instruction" of September 26, 1964, any priest may confer them. In view of past interpretation of the Congregation of Sacred Rites, this would apply only to blessings in which no special anointing is required.}

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, we humbly entreat your sovereignty to consecrate with your blessing ✠this tabernacle (or ciborium or pyx) made to contain the body of your Son, our Lord Jesus Christ; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

4. BLESSING OF A MONSTRANCE OR OSTENSORIUM

for exposition of the Blessed Sacrament

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, be pleased to bless ✠and to hallow ✠this vessel made to expose, for the faithful's adoration, the body of your Son, our Lord Jesus Christ. May all who in this life piously adore your only-begotten Word possess Him in the life to come as their everlasting recompense; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

5. BLESSING OF A RELIQUARY

P: Our help is in the name of the Lord

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠this reliquary made to contain the holy remains of your saints; and grant that by the prayers of your saints all who devoutly venerate their relics may obtain pardon for sin and protection from every adversity; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

6. BLESSING OF OIL-STOCKS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Most gracious Lord and Father, hear our prayers, and bless ✠ and hallow ✠ these vessels prepared for the sacred ministry of your Church; through Christ our Lord. All: Amen.

Let us pray.

Almighty everlasting God, by whom all unclean things are made clean, and in whom all things made clean retain their lustre, we humbly implore your sovereign power that these vessels and ornaments offered to you by your servants may be freed from contamination of every unclean spirit, and that by your blessing ✠ they remain hallowed for the use and ministry of the holy altar and of your Church; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

7. BLESSING OF SACRED VESSELS

or ornaments in general

This blessing and the following ones, nos. 8, 9, 10, 11, 12, and 13, are revised in accordance with the new Roman Missal of 1962. The blessing of a purificator is a new one, i.e. not heretofore contained in the liturgical books. And a corporal and a pall are each blessed separately, instead of together as happened formerly.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, by whom all unclean things are made clean, and in whom all things made clean retain their lustre, we humbly implore your sovereign power that these vessels and ornaments offered to you by your servants may be freed from contamination of every unclean spirit, and that by your blessing ✠ they remain hallowed for the use and service of the holy altar and of your Church; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

8. BLESSING OF ALTAR-LINENS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who for forty days instructed Moses, your servant, how to make linens and sacred appointments, which even Mary wove and made for the service of the Old Covenant; be pleased to bless ✠ these linens (this linen) made to cover and envelop the altar of your glorious Son, our Lord Jesus Christ, who lives and reigns with you forever and ever.

All: Amen.

They are (it is) sprinkled with holy water.

9. BLESSING OF A CORPORAL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Most gracious Lord, whose power is indescribable, and whose mysteries are celebrated with wondrous ceremonies; grant, we pray, that by your kindness this linen may be hallowed by your blessing, ✠ and serve for the consecration of the body and blood of your Son, our Lord and God Jesus Christ, who lives and reigns with you forever and ever.

All: Amen.

It is sprinkled with holy water.

10. BLESSING OF A PALL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, be pleased to bless ✠ this pall, which is to be used in covering the body and blood of our Lord Jesus Christ, your Son, who lives and reigns forever and ever.

All: Amen.

It is sprinkled with holy water.

11. BLESSING OF A PURIFICATOR

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hearken to our prayers, O Lord, and be pleased to bless ✠ this linen prepared for use in purifying the sacred chalice; through Christ our Lord.

All: Amen.

It is sprinkled with holy water

12. BLESSING OF PRIESTLY VESTMENTS

in general

P: Our help is in the name of the Lord,

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who decreed through Moses, your servant, that the vesture of high-priest, priest, and levite, used in fulfilling their ministry in your sight, should be worn to dignify and beautify the worship rendered to your holy name; mercifully heed our prayers, and be pleased, through our lowly ministry, to bless ~ these priestly vestments (this priestly vestment), bedewing them (it) with your grace, so that they (it) become hallowed and suitable for divine worship and the sacred mysteries. Let every bishop, priest, or deacon clothed in these sacred vestments (this sacred vestment) be strengthened and defended from all assault or temptation of wicked spirits; let them perform and celebrate your mysteries reverently and well; and let them always carry out their ministry in a devout and pleasing manner; through Christ our Lord.

All: Amen.

They are (it is) sprinkled with holy water.

13. BLESSING OF ANY PRIESTLY VESTMENT

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, giver of all good things and bountiful bestower of all graces, we humbly beg you to endow us with the power of your blessing. May it also please you to bless, ✠ by the work of the Holy Spirit, this amice (or alb, or cincture, or stole, or maniple, or tunic, or dalmatic, or chasuble, or cope, or humeral veil) made ready for divine worship. Kindly let the grace of your holy mysteries descend on all who are to use it, so that they may appear holy, pure, and blameless in your presence, and may be aided by your mercy; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

14. SOLEMN BLESSING OF A CROSS

If a cross is to be exposed for public veneration, it should be solemnly blessed.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Holy Lord, almighty Father, everlasting God, be pleased to bless ✠ this cross, that it may be a saving help to mankind. Let it be the support of faith, an encouragement to good works, the redemption of souls; and let it be consolation, protection, and a shield against the cruel darts of the enemy; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, bless ✠ this cross by which you snatched the world from Satan's grasp, and on which you overcame by your suffering the tempter to sin, who rejoiced in the first man's fall in eating of the forbidden tree. Here it is sprinkled with holy water. May this cross be hallowed in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit; and may all who kneel and pray before this cross in honor of our Lord find health in body and soul; through Christ our Lord.

All: Amen.

After this the priest, kneeling before the cross, devoutly venerates and kisses it, and others may do likewise.

15. MORE SOLEMN BLESSING OF A CROSS

At hand are a thurible and holy water. The priest, vested in surplice red stole and cope, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, bless ✠ this cross by which you snatched the world from Satan's grasp, and overcame by your suffering the tempter to sin, who rejoiced in the first man's fall in eating of the forbidden tree. We ask this of you who live and reign with God the Father and the Holy Spirit forever and ever.

All: Amen.
Let us pray.

Holy Lord, almighty Father, everlasting God, be pleased, we beg you, to bless ✠ this cross, so that it may be a saving help to mankind. Let it be the support of faith, an encouragement to good works, the redemption of souls; and let it be consolation, protection, and a shield against the cruel darts of the enemy; through Christ our Lord.

All: Amen.

Then with hands outstretched before his breast he says the following preface in a moderately loud voice:

P: Forever and ever.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

P: Lift up your hearts.

All: We have lifted them up to the Lord.

P: Let us give thanks to the Lord our God.

All: It is fitting and right to do so.

It is indeed fitting and right, worthy and salutary that we should always and everywhere give thanks to you, O holy Lord, almighty Father, everlasting God; for among your visible creatures even fruitful trees never cease to praise and bless your holy and awesome name. In figure of your only-begotten Wisdom you beautified in the beginning the Garden of Eden with the tree of life, and by its fruit, as by a holy sign, you admonished our first parents to beware of death and to seek everlasting life. Condemned as we were to a just death by the touch of the forbidden tree, you mercifully recalled us from death to life by the selfsame co-eternal Wisdom, Jesus Christ, our Lord and God. Therefore, we your suppliants pray that you may hallow with a blessing ✠

from on high this singular sign, wrought and raised up for the faithful's devotion in remembrance of that first holy standard on which you conquered by the precious blood of your Son. May all who kneel before it, imploring your sovereignty, experience true compunction and obtain forgiveness of their transgressions; and by the merits of the victorious suffering and death of your only-begotten Son may they seek only what pleases you, and speedily obtain what they request. Grant, we pray, O most loving Father in whom we live, and move, and have our being, that as often as we gaze upon and call to mind the triumphant sign of your divine humility, which crushed the pride of our foe, we may be filled with hope and be strengthened against the wiles of that same foe, and receive greater grace to live humbly and devoutly in your sight. And on that dreadful judgment day, when you will appear in majesty, when the elements shall quake and the powers of heaven be moved, and this glorified sign of our redemption shall appear in the heavens, may we pass from death to life, and deserve to see the everlasting joys of a blessed resurrection. What follows is said in a subdued tone, loud enough, however, to be heard by the bystanders: Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.
Let us pray.

God, who by the gibbet of the holy cross, a onetime instrument of punishment for criminals, restored life to the redeemed, grant that your faithful people may find in it a strong support, who see in it their standard of battle. Let the cross be for them a foundation of faith, a pillar of hope, a safeguard in adversity, an aid in prosperity; let it be victory amid enemies, a guard in cities, a shield in the country, a prop in their homes. By it may the Good Shepherd keep His flock unharmed, for on it did the Lamb ✠who has conquered win our salvation; through Christ our Lord.

All: Amen.

Then incense in a boat is brought before the priest, who blesses it saying:

Let us pray.

Lord God almighty, before whom the host of angels stands in awe, and renders you a spiritual service glowing with love, be pleased to look with favor on this creature, incense, to bless ✠and to hallow ✠it. May all weakness, all infirmity, and all assaults of the enemy, sensing its fragrance, flee and be kept far from your creature, man, that he, whom you redeemed by the precious blood of your Son, may never again suffer from the sting of the ancient serpent; through Christ our Lord.

All: Amen.

After this the priest puts incense into the thurible, and then sprinkles the cross with holy water and incenses it.

If the cross is made of wood he adds the prayer indicated by 1; if of metal or stone, the prayer indicated by 2:

(1): May this wood be sanctified, in the name of the Father, ✠and of the Son, ✠and of the Holy ✠Spirit. And may the blessing of this wood, on which were hung the sacred members of our Savior, remain ever in it, so that all who kneel in prayer before this cross in God's honor may have health in body and soul; through Christ our Lord.

All: Amen.

Then the priest, kneeling before the cross, devoutly venerates it and kisses it, and others who wish may do likewise.

(2): God of glory, God of hosts, the mighty Emmanuel, God, Father of truth, Father of wisdom, Father of holiness. Father, you enlighten us and keep watch over us. You rule the world and reign over all kingdoms.

You are the giver of all grace and the dispenser of all gifts. All nations, peoples, tribes, and tongues serve you. All legions of angels minister before you. You bestow on your servants the power to believe and to praise your name, enabling them to offer due worship to you. You desire first of all faith in those who offer sacrifice to you, even before the gift is sacrificed. We appeal, then, to your tender-hearted mercy, asking that you hallow ✠ and consecrate ✠ this cross made by your servants in a spirit of total faith and devotion, to serve as a reminder of your victory and our redemption, a victorious and glorious sign of Christ's love. Behold this unconquerable sign of the cross by which diabolical power was destroyed and human liberty restored, which once was a symbol of shame, but now by your grace has been turned into a symbol of honor; which once punished the guilty with death, but now absolves criminals from their debt. And how can it please you, except that by it you were pleased to redeem us? And now no gift can any longer give you due honor except that which onetime had the sacred body nailed to it; nor can any offering please you more than that which onetime was made holy by your arms outstretched on it. Therefore, accept this cross with those hands that once embraced the first cross, and by the holiness of that cross make holy ✠ this one. And as the world's guilt was expiated by that cross, so may your servants merit deliverance from sin by this one, as they honor it in praise of you. Under the protection of the true cross may they advance step by step as victors. Here on the cross may the splendor of your only-begotten Son, our Lord, sparkle in the gold of your glance; may the renown of His death on the wood shine out; may our redemption from death, the purification of our life, be reflected in the effulgent crystal of the cross. Let the cross be a safeguard and assurance to its followers; let it unite them in faith with the people of all nations, bringing them together in peace and in hope, advancing them in victories, increasing their good fortunes, helping them for all time to advance toward everlasting life, thus assuring their happiness in this life, and leading them by its mighty power to the glory of the heavenly kingdom. May you grant this by the appeasing blood of your Son, by Him who is the giver of all gifts, who gave Himself for the redemption of many, who offered Himself as a holocaust for sin, who in being exalted on the wood of the cross humbled the principalities and powers, who with you, in the undivided unity of the Holy Spirit, sits on the heavenly throne forevermore.

All: Amen.

Then the priest, kneeling before the cross, devoutly venerates and kisses it, and others who wish may do likewise.

16. SOLEMN BLESSING OF AN IMAGE

of our Lord Jesus Christ, the blessed Virgin Mary, or any saint

If such images are exposed for public veneration they should be solemnly blessed.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P. The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who do not forbid us to carve or paint likenesses of your saints, in order that whenever we look at them with our bodily eyes we may call to mind their holy lives, and resolve to follow in their footsteps; may it please you to bless ✠ and to hallow ✠ this statue (or picture), which has been made in memory and honor of your only-begotten Son, our Lord Jesus Christ (or the blessed Virgin Mary, Mother of our Lord Jesus Christ), (or blessed N., your apostle, or martyr, or pontiff, or confessor, or virgin). And grant that all who in its presence pay devout homage to your only-begotten Son (or the blessed Virgin, or the

glorious apostle, or martyr, or pontiff, or confessor, or virgin) may by His (or his or her) merits (and intercession) obtain your grace in this life and everlasting glory in the life to come; through Christ our Lord.

All: Amen.

The image is sprinkled with holy water.

17. BLESSING OF A CLERICAL CASSOCK

A candidate for holy orders, who has obtained permission to wear the clerical cassock, may wish to have this garment blessed. The clerical aspirant, holding the cassock folded over his outstretched arms, kneels before the priest.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we beg you in your boundless goodness to bless ✠ this cassock which the holy fathers have sanctioned as the garb for clerics, in token of the innocence and humility which should be theirs. Laying aside the vanity of secular garb, may these servants (this servant) of yours, who are (is) to wear the cassock, likewise put on you, and be recognized as men (a man) dedicated to your service. We ask this of you who are God, living and reigning forever and ever.

All: Amen.

The cassock is sprinkled with holy water.

18. BLESSING OF A CINCTURE

to be worn in honor of our Lord Jesus Christ

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who willed, in redeeming your servant, that your Son should be bound by impious hands, we beg you to bless ✠ this cincture; and grant that your servant, who is to wear it as a reminder of bodily mortification, may always venerate the bonds of our Lord Jesus Christ, and may acknowledge that he (she) is bound to your service; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

19. BLESSING OF A CINCTURE

to be worn in honor of the blessed Virgin Mary or a canonized saint

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, we beg you to bless ✠ this cincture; and grant that he (she) who is to wear it may, by the help and protection of the blessed Virgin Mary, your mother, (or of St. N.), be shielded from every danger and obtain health of body and soul. We ask this of you who live and reign forever and ever.

All: Amen.

It is sprinkled with holy water.

20. BLESSING OF A HABIT

to be worn in honor of the blessed Virgin Mary

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠ this habit which is to be worn in honor of the blessed Virgin Mary, and under her patronage; and grant that he (she) who is to wear it may obtain health in body and protection in soul; through Christ our Lord

All: Amen.

It is sprinkled with holy water.

21. BLESSING OF A HABIT

to be worn in honor of the blessed Virgin Mary or a canonized saint

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who in becoming man for our salvation deigned to assume our vesture of flesh, bless ✠ this habit with a holy benediction, for your servant is to wear it in thanksgiving to you and in veneration of the blessed Virgin Mary (or of St. N.). Pour out on him (her), we pray, your holy blessing, ✠ so that when he (she) first puts on this garb, which is like that of a religious, he (she) may obtain, through the prayers of the blessed Virgin Mary (or of St. N.), your grace to protect him (her) from every evil of mind or body. We ask this of you who live and reign forever and ever.

All: Amen.

It is sprinkled with holy water.

22. BLESSING OF A CINCTURE

to be worn in honor of St. Joseph, spouse of our Lady

(Approved by the Congregation of Sacred Rites, Sept. 19, 1859)

The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who inculcated the counsel and love of virginity, and gave the precept of chastity, we appeal to your kindness, asking that you bless ✠ and hallow ✠ this cincture as a token of purity. Let all who gird themselves with it as a safeguard of chastity be enabled, by the prayers of St. Joseph, spouse of your holy Mother, to practice that continence which is so pleasing to you, and to live in obedience to your commandments. May they also obtain pardon of their sins, health in mind and body, and finally attain everlasting life. We ask this of you who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.
Let us pray.

Almighty everlasting God, grant, we pray, that those who revere the inviolate virginity of the most pure Virgin Mary and of Joseph, her spouse, may by their prayers be pure in mind and body; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God. who committed the boy Jesus and the most pure Mary, ever a Virgin, to the care of the chaste man Joseph, we humbly entreat you that those who are girded with this cincture in honor of St. Joseph and under his patronage may, by your help and his prayers, persevere in holy chastity for all time; through Christ our Lord.

All: Amen.
Let us pray.

God, the lover and restorer of innocence, we pray that your faithful who are to wear this cincture may, by the prayers of St. Joseph, spouse of your holy Mother, have their loins girded and hold burning lamps in their hands, and thus be likened to men who wait for their Lord when He shall return for a wedding, that when He comes and knocks they may open to Him, and be found worthy of being taken into everlasting joys; through you who live and reign forever and ever.

All: Amen.

Then the priest puts incense into the censer, sprinkles the cincture with holy water, saying:

Sprinkle me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

After this he incenses the cincture, and then continues:

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

O God of mercy, God of goodness, who are pleased with all good things, and without whom no good work is begun, no good work is finished; kindly hear our prayers, and defend your faithful, who are to wear this blessed cincture in honor of St. Joseph and under his protection, from the pit-falls of this world and all its lusts. Help them to persist in their holy resolution and to obtain pardon of their sins, and thus merit to be numbered among your elect; through Christ our Lord.

All: Amen.

23. BLESSING OF LILIES

on the feast of St. Anthony of Padua

(Approved by the Congregation of Sacred Rites, Feb. 26, 1901)

The priest vests in surplice and white stole, and says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, the Creator and preserver of the human race, the lover of holy purity, the giver of supernatural grace, and the dispenser of everlasting salvation; bless ✠ these lilies which we, your humble servants, present to you today as an act of thanksgiving and in honor of St. Anthony, your confessor, and with a request for your blessing. Pour out on them, by the saving sign ✠ of the holy cross, your dew from on high. You in your great kindness have given them to man, and endowed them with a sweet fragrance to lighten the burden of the sick. Therefore, let them be filled with such power that, whether they are used by the sick, or kept in homes or other places, or devoutly carried on one's person, they may serve to drive out evil spirits, safeguard holy chastity, and turn away illness--all this through the prayers of St. Anthony--and finally impart to your servants grace and peace; through Christ our Lord.

All: Amen.

Then he sprinkles the lilies with holy water, saying:

Sprinkle me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

P: Pray for us, St. Anthony.

All: That we may be worthy of Christ's promise.

Let us pray.

We beg you, O Lord, that your people may be helped by the constant and devout intercession of Blessed Anthony, your illustrious confessor. May he assist us to be worthy of your grace in this life, and to attain everlasting joys in the life to come; through Christ our Lord.

All: Amen.

After this the lilies are distributed to the people.

24. BLESSING OF A PROCESSIONAL BANNER

of any society

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, whose Church is like a well ordered battle- array, bless ✠this banner; and grant that all who fight under this standard for your sake, O Lord God, may by the prayers of St. N. overcome their visible and invisible enemies in this life, and after this victory come as conquerors to the kingdom of heaven. We ask this through you, Jesus Christ, who live and reign with God the Father and the Holy Spirit forever and ever.
All: Amen.

It is sprinkled with holy water.

25. BLESSING OF CANDLES

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Son of the living God, bless ✠these candles at our lowly request. Endow them, Lord, by the power of the holy ✠cross, with a blessing from on high, you who gave them to mankind in order to dispel darkness. Let the blessing that they receive from the sign of the holy ✠cross be so effectual that, wherever they are lighted or placed, the princes of darkness may depart in trembling from all these places, and flee in fear, along with all their legions, and never more dare to disturb or molest those who serve you, the almighty God, who live and reign forever and ever.

All: Amen.

They are sprinkled with holy water.

26. BLESSING OF A CHURCH ORGAN

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Psalm 150

P: Praise the Lord in His sanctuary, * praise Him in the firmament of His strength.

All: Praise Him for His mighty deeds, * praise Him for His sovereign majesty.

P: Praise Him with the blast of the trumpet, * praise Him with lyre and harp,

All: Praise Him with timbrel and dance, * praise Him with strings and pipe.

P: Praise Him with sounding cymbals, praise Him with clanging cymbals. * Let everything that has breath praise the Lord!

All: Glory be to the Father.

P: As it was in the beginning.

P: Praise Him with timbrel and dance.

All: Praise Him with strings and pipes.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who by Moses, your servant, ordered the sound of trumpets to accompany the sacrifices offered to your name, and willed that the children of Israel sing praise to your name with trumpets and timbrels; we beg you to bless ✠ this organ which we dedicate to your service. And grant that your faithful who are gladdened with holy songs here on earth may attain everlasting gladness in heaven; through Christ our Lord. All: Amen.

It is sprinkled with holy water.

27. BLESSING OF A CHURCH BELL

designated for a church that is merely blessed or for an oratory*

(Approved by the Congregation of Sacred Rites, Jan. 22, 1908)

* Reserved to the Ordinary or to a priest delegated by him. There is a consecration of bells destined for a consecrated church in the Roman Pontifical.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Psalm 50

(for this psalm see p. 325)

Psalm 53

P: God, by your name save me, * and by your might defend my cause.

All: God, hear my prayer; * hearken to the words of my mouth.

P: For haughty men have risen up against me, and fierce men seek my life; * they set not God before their eyes.

All: See, God is my helper; * the Lord sustains my life.

P: Turn back the evil upon my foes; * in your faithfulness destroy them.

All: Freely will I offer you sacrifice; * I will praise your name, Lord, for its goodness,

P: Because from all distress you have rescued me, * and my eyes look down upon my enemies.

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 56

P: Have pity on me, O God; have pity on me, * for in you I take refuge.

All: In the shadow of your wings I take refuge, * till harm pass by.

P: I call to God the Most High, * to God, my benefactor.

All: May He send from heaven and save me; may He make those a reproach who trample upon me; * may God send His kindness and His faithfulness.

P: I lie prostrate in the midst of lions * which devour men;

All: Their teeth are spears and arrows, * their tongue is a sharp sword.

P: Be exalted above the heavens, O God; * above all the earth be your glory!

All: They have prepared a net for my feet; * they have bowed me down;

P: They have dug a pit before me; * may they fall into it.

All: My heart is steadfast, O God; my heart is steadfast; * I will sing and chant praise.

P: Awake, my soul; awake, lyre and harp! * I will wake the dawn.

All: I will give thanks to you among the peoples, Lord, * I will chant your praise among the nations.

P: For your kindness towers to the heavens, * and your faithfulness to the skies.

All: Be exalted above the heavens, O God; * above all the earth be your glory!

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 66

(for this psalm see p. 428)

Psalm 69

(for this psalm see p. 333)

Psalm 85

(for this psalm see p. 224)

Psalm 129

(for this psalm see p. 328)

P: Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Blessed be the name of the Lord.

All: Both now and forevermore.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who decreed through blessed Moses, your servant and lawgiver, that silver trumpets should be made and be sounded at the time of sacrifice, in order to remind the people by their clear tones to prepare for your worship and to assemble for its celebration. Grant, we pray, that this bell, destined for your holy Church, may be hallowed ✠ by the Holy Spirit through our lowly ministry, so that when it is tolled and rung the faithful may be invited to the house of God and to the everlasting recompense. Let the people's faith and piety wax stronger whenever they hear its melodious peals. At its sound let all evil spirits be driven afar; let thunder and lightning, hail and storm be banished; let the power of your hand put down the evil powers of the air, causing them to tremble at the sound of this bell, and to flee at the sight of the holy cross engraved thereon. May our Lord Himself grant this, who overcame death on the gibbet of the cross, and who now reigns in the glory of God the Father, in the unity of the Father and the Holy Spirit, forever and ever.

All: Amen.

The priest puts incense into the thurible, and sprinkles the bell with holy water while walking around it. While he does so the choir sings the Asperges (see p. 398). Then he incenses it, again walking around it, as the choir sings the following antiphon (for the music see the music supplement):

Antiphon: Lord, let my prayer come like incense before you.

Then the celebrant continues:

Let us pray.

O Christ, the almighty ruler, as you once calmed the storm at sea when awakened in the boat from the sleep of your human nature, so now come with your benign help to the needs of your people, and pour out on this bell the dew of the Holy Spirit. Whenever it rings may the enemy of the good take flight, the Christian people hear the call to faith, the empire of Satan be terrified, your people be strengthened as they are called together in the Lord, and may the Holy Spirit be with them as He delighted to be with David when he played his harp. And as onetime thunder in the air frightened away a throng of enemies, while Samuel slew an unweaned lamb as a holocaust to the eternal King, so when the peal of this bell resounds in the clouds may a legion of angels stand watch over the assembly of your Church, the first-fruits of the faithful, and afford your ever-abiding

protection to them in body and spirit. We ask this through you, Jesus Christ, who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

P: To the honor of St. N.

All: Amen.

Lastly the priest signs the blessed bell with the sign of the cross, and departs with his assistants.

If this blessing of a bell has to do with consecrated churches, due care must be taken that it is bestowed by a bishop or by a priest having the apostolic indult, and the rite used is that given in the Roman Pontifical.

28. RITE FOR ERECTING STATIONS OF THE CROSS

{This rite was formerly reserved to the Order of Friars Minor, but for some time bishops have been empowered to delegate it to their own priests. Now, by the "Motu Proprio" of Paul VI, dated November 30, 1963 (see "Ephemerides Liturgicae" 78 [1964] 2), the privilege has been extended, and bishops may give priests the faculty to erect the stations of the cross, with all indulgences. And more recently, by virtue of the "Instruction" of September 26, 1964, it is no longer reserved to the Friars Minor but only to bishops.}

The priest who has this faculty vests in surplice and purple stole. He should be assisted by at least one cleric, who at the times designated hands him the aspersory and the thurible. First the priest goes up to the altar predella and addresses the people briefly on the excellence and value of the devotion of the Way of the Cross. After this he kneels on the lowest step of the altar and intones the "Veni Creator," which is continued by the choir (see p. 316). When the hymn is finished he says:

P: Send forth your Spirit and all things shall be recreated.

All: And you shall renew the face of the earth.

Let us pray.

God, who instructed the hearts of the faithful by the light of the Holy Spirit, guide us by your Spirit to desire only what is good and so always to find joy in His comfort.

Lord, we beg you to protect this people from every adversity, by the intercession of blessed Mary, ever a Virgin; and as they bow down fervently before you shield them by your benevolence from all wiles of the enemy.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may begin in you and end in you; through Christ our Lord.

All: Amen.

Then if the paintings or images of the stations are right at hand (and not already hung in their place) the priest blesses them as follows:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who do not forbid us to carve or paint likenesses of your saints, in order that whenever we look at them with our bodily eyes we may call to mind their holy lives, and resolve to follow in their footsteps; may it please you to bless ✠ and to hallow ✠ these images, which have been made in memory and honor of your only begotten Son, our Lord Jesus Christ. And grant that all who in their presence pay devout homage to your only begotten Son may by His merits and primacy obtain your grace in this life and everlasting glory in the life to come; through Christ our Lord. All: Amen.

The priest sprinkles them with holy water and incenses them. In a private oratory the incensation may be omitted.

Next the priest blesses the fourteen crosses which must be made of wood.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Holy Lord, almighty Father, everlasting God, we beg that it may please you to bless ✠ these crosses, so that they may be saving helps to mankind. Let them be the support of faith, an encouragement to good works, the redemption of souls; and let them be consolation, protection, and shields against the cruel darts of the enemy; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, bless ✠ these crosses, for by your holy cross you snatched the world from Satan's grasp, and overcame by your suffering the tempter to sin, who rejoiced in the first man's fall in eating of the forbidden tree.

Then the priest sprinkles them with holy water, saying:

May these crosses be hallowed, in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit; so that all who kneel in prayer before these crosses in our Lord's honor may have health in body and soul; through Christ our Lord.

All: Amen.

If there is a procession the following hymns are sung (for the music of these two hymns see the music supplement):

Hymn: Vexilla Regis

Abroad the regal banners fly,

Now shines the cross's mystery;

Upon it Life did death endure,

And yet by death did life procure.

Who, wounded with a direful spear,

Did, purposely to wash us clear

From stain of sin, pour out a flood

Of precious water mixed with blood.

That which the prophet-king of old

Has in mysterious verse foretold,

Is now accomplished, while we see

God ruling nations from a tree.

O lovely and refulgent tree,

Adorned with purpled majesty;

Culled from a worthy stock to bear

Those limbs which sanctified were.

Blest tree, whose happy branches bore

The wealth that did the world restore;

The beam that did that body weigh

Which raised up hell's expected prey.

Hail, cross, of hopes the most sublime!

Now in this mournful passion time, *

Improve religious souls in grace.

The sins of criminals efface.

Blest Trinity, salvation's spring,

May every soul your praises sing;

To those you grant a conquest by

The holy cross, rewards apply. Amen.

* Outside of passiontime this line reads: "Now in your glorious reign in time." In paschaltime it reads: "Which bears the joys of paschaltime."

Hymn: Stabat Mater

At the cross her station keeping,

Stood the mournful Mother weeping,

Close to Jesus to the last.

Through her heart, His sorrows sharing,

All His bitter anguish bearing,

Now at length the sword had passed.

Oh, how sad and sore distressed

Was that Mother highly blest

Of the sole-begotten One.

Christ above in torment hangs;

She beneath beholds the pangs

Of her dying glorious Son.

Is there one who would not weep,

Whelmed in miseries so deep

Christ's dear Mother to behold?

Can the human heart refrain

From partaking in her pain,

In that Mother's pain untold?

Bruised, derided, cursed, defiled,

She beheld her tender child

All with bloody scourges rent.

For the sins of His own nation,

Saw Him hang in desolation,

Till his spirit forth He sent.

O you Mother, fount of love!

Touch my spirit from above,

Make my heart with yours accord.

Make me feel as you have felt,

Make my soul to glow and melt

With the love of Christ my Lord. Amen.

P: We adore you, Christ, and we bless you.

All: For by your holy cross you have redeemed the world.

Let us pray.

God, who by the illustrious suffering of your Son taught us to arrive at everlasting glory by the way of the cross, grant that we, who devoutly unite ourselves with Him on Calvary, may reign triumphantly with Him in glory. We ask this of Him who lives and reigns with you forever and ever.

All: Amen.

The priest goes to the place of the first station, where he kisses the cross and then hangs it in place, either himself or with the help of a layman who is properly clothed for this service. He then reads the meditation and prayers proper to this station; and the same is done at the other stations. After this the Te Deum is sung along with its versicles and oration.

Lastly the priest blesses the people with a crucifix.

The fastening of the stations to the walls may be done privately by anyone and without ceremony, either before or after the blessing by the priest.

Following is an example of the formal testimonial that the stations of the cross were erected in a given place:

By virtue of the faculty granted me, I, N. N. erected the Way of the Cross with its annexed indulgences in the place named above in the delegation, in accord with the rules prescribed by the Congregation of Sacred Indulgences on May 10, 1742. In testimony of which I have affixed my signature on this day, etc.

(Signed):

BLESSINGS OF THINGS DESIGNATED FOR ORDINARY USE

1. BLESSING OF BREAD AND PASTRIES

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, bread of angels, living bread for everlasting life, bless ✠ this bread as you once blessed the five loaves in the wilderness; so that all who eat it reverently may thereby obtain the health they desire for body and soul. We ask this of you who live and reign forever and ever.

All: Amen.

It is sprinkled with holy water.

There is another blessing of bread among the special blessings for Eastertime; in which section there are also other blessings of food.

2. BLESSING OF GRAPES

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠ this new fruit of the vineyard, which in your benevolence you have ripened by heavenly dew, an abundance of rainfall, gentle breezes, and fair weather; and have given us to use with gratitude in the name of our Lord Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

They are sprinkled with holy water.

3. BLESSING OF WINE FOR THE SICK

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, Jesus Christ, Son of the living God, who in Cana of Galilee changed water into wine, be pleased to bless ✠ and to hallow ✠ this creature, wine, which you have given as refreshment for your servants. And grant that whenever it is taken as drink or poured into wounds it will be accompanied by an outpouring of grace from on high.

Let us pray.

Almighty eternal God, everlasting salvation to those who believe in you; graciously hear us on behalf of your sick servant, for whom we beg your merciful aid, so that having recovered from his (her) illness he (she) may give thanks to you in your Church; through Christ our Lord

All: Amen.

It is sprinkled with holy water.

4. BLESSING OF ANY KIND OF MEDICINE

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who in a wonderful way created man and still more wondrously renewed him; who were pleased to aid with many healing remedies the various infirmities that beset the human condition; mercifully pour out your holy ✠blessing on this medicine, so that he (she) who takes it may have health in mind and body; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

5. BLESSING OF BEER

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠this creature, beer, which by your kindness and power has been produced from kernels of grain, and let it be a healthful drink for mankind. Grant that whoever drinks it with thanksgiving to your holy name may find it a help in body and in soul; through Christ our Lord. All: Amen.

It is sprinkled with holy water.

6. BLESSING OF CHEESE OR BUTTER

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, if it please you, bless ✠ and sanctify ✠ this creature, cheese (or butter), which by your power has been made from the fat of animals. Grant that those of your faithful who eat it may be sated with a blessing from on high, with your grace and all good things; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

7. BLESSING OF LARD

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠ this creature, lard, and let it be a healthful food for mankind. Grant that everyone who eats it with thanksgiving to your holy name may find it a help in body and in soul; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

8. BLESSING OF OIL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Exorcism

God's creature, oil, I cast out the demon from you by God the Father ✠ almighty, who made heaven and earth and sea, and all that they contain. Let the adversary's power, the devil's legions, and all Satan's attacks and machinations be dispelled and driven afar from this creature, oil. Let it bring health in body and mind to all who use it, in the name of God ✠ the Father almighty, and of our Lord Jesus ✠ Christ, His Son, and of the Holy Spirit, the Advocate, as well as in the love of the same Jesus Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, before whom the hosts of angels stand in awe, and whose heavenly service we acknowledge; may it please you to regard favorably and to bless ✠ and hallow ✠ this creature, oil, which by your power has been pressed from the juice of olives. You have ordained it for anointing the sick, so that, when they are made well, they may give thanks to you, the living and true God. Grant, we pray, that those who will use this oil, which we are blessing ✠ in your name, may be delivered from all suffering, all infirmity, and all wiles of the enemy. Let it be a means of averting any kind of adversity from man, made in your image and redeemed by the precious blood of your Son, so that he may never again suffer the sting of the ancient serpent; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

9. BLESSING OF SALT OR OATS FOR ANIMALS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, Creator and preserver of all things, in whose hand is the life and breath of every creature; we beg you to listen to the prayers of your faithful, and to pour out on this creature, salt (or oats), your blessing ✠ and the unseen working of your might. May the animals, which you have kindly given for the service of man, be spared every kind of sickness when they eat this salt (or oats), and under your protection escape every affliction of hateful evil spirits; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

10. BLESSING OF SEED

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we earnestly beg you to bless ✠ these seeds, to protect and preserve them with gentle breezes, to make them fertile with heavenly dew, and to bring them, in your benevolence, to the fullest harvest for our bodily and spiritual welfare; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

11. BLESSING OF ANY VICTUAL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless ✠ this creature, N., and let it be a healthful food for mankind. Grant that everyone who eats it with thanksgiving to your holy name may find it a help in body and in soul; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

12. BLESSING OF FIRE

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, almighty Father, maker of all light, and the light that never fails; hallow ✠ this new fire, and grant that after the darkness of this world we may come with pure hearts to you, our perpetual light; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

13. BLESSING OF LINENS FOR THE SICK

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who, at a touch of the hem of your garment, healed the woman suffering from hemorrhage; who throughout your life on earth healed many other sick; who by your Apostle Paul cast out infirmities and evil spirits from the sick when they touched his handkerchief and leather apron; grant, we beseech you, that all who will be clothed or be covered with these various linens for the sick which we bless ✠ in your name, may obtain health of mind and body. We ask this of you who live and reign forever and ever.

All: Amen.

They are sprinkled with holy water.

14. BLESSING OF A STRETCHER, AMBULANCE, WHEELCHAIR

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Son of the living God, who during your earthly sojourn went about doing good, alleviating the people's suffering and infirmities, and restoring bodily and spiritual vigor to the paralytic lying on his pallet; look with favor, we pray, on the faith and compassion of your servants who, animated with true charity by your example as well as by your command, have constructed this stretcher (or ambulance or wheelchair) to bear the wounded and the sick to the place of healing. By the blessing ✠ we impart to it in the power of your name, O gentle Jesus, let it become for the sick who will be carried on it a comfort on the way, a safeguard in perils, a relief from suffering. Grant that in the company of your angels they may be borne in comfort to the place of healing, and there recover their former good health. Thus made aware of how they have been favored by your mercy and by the prayers of Mary, your blessed Mother, may they return to their homes praising and glorifying you, the true God, who live and reign with the Father and the Holy Spirit forever and ever.

All: Amen.

They are sprinkled with holy water.

15. BLESSING OF AN AUTOMOBILE OR OTHER VEHICLE

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, be well disposed to our prayers, and bless ✠ this vehicle with your holy hand. Appoint your holy angels as an escort over it, who will always shield its passengers and keep them safe from accidents. And as once by your deacon, Philip, you bestowed faith and grace upon the Ethiopian seated in his carriage and reading Holy Writ, so also now show the way of salvation to your servants, in order that, strengthened by your grace and ever intent upon good works, they may attain, after all the successes and failures of this life, the certain happiness of everlasting life; through Christ our Lord. All: Amen.

It is sprinkled with holy water.

16. BLESSING OF AN AIRPLANE

(Approved by the Congregation of Sacred Rites, March 24, 1920)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who made all things for your glory, yet destined every lower being in this world for man's service, we beg you to bless ✠ this airplane (these airplanes). Let it (them) serve to carry far and wide the fame and glory of your name, and in expediting more speedily the affairs of mankind without loss and accident. And let it (them) foster in the souls of all the faithful who travel in it (them) a longing for the things above; through Christ our Lord.

All: Amen.
Let us pray.

God, who by the mystery of the incarnation mercifully consecrated the dwelling-place of the blessed Virgin Mary, and wondrously transferred it to the heart of your Church; we beg you to pour out your blessing ✠ on this airplane (these airplanes), so that all who fly in it (them) may, under the protection of the Blessed Virgin, happily reach their destination and then safely return home; through Christ our Lord.

All: Amen.
Let us pray.

God, the salvation of those who trust in you, kindly appoint a good angel from on high as an escort for your servants who make an airplane voyage and who call on you for help. Let him shield the passengers throughout the flight and conduct them safely to their destination; through Christ our Lord.

All: Amen.

It is sprinkled with holy water

17. BLESSING OF A RAILWAY AND ITS CARS

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who made all creatures for your glory and for man's use, be pleased, we pray, to bless ✠ this railway and its equipment, and to watch over it at all times with your kindly solicitude; so that your servants, as they speed along its course, may likewise advance in your law and your commandments, and thus happily arrive in your heavenly kingdom; through Christ our Lord.

All: Amen.
Let us pray.

Lord God, be well disposed to our prayers, and bless ✠ these cars with your holy hand. Appoint your holy angels as an escort over them, who will always shield their passengers and keep them safe from accidents. And as once by your deacon, Philip, you bestowed faith and grace upon the Ethiopian seated in his carriage and reading Holy Writ, so also now show the way of salvation to your servants, in order that, strengthened by your grace and ever intent upon good works, they may attain, after all the successes and failures of this life, the certain happiness of everlasting life; through Christ our Lord. All: Amen.

The tracks and cars are sprinkled with holy water.

18. A MORE SOLEMN BLESSING OF A RAILWAY AND ITS CARS

From the nearest church or another place designated for the purpose the clergy go in solemn procession to the railroad station, singing or reciting the following (for the music see the music supplement):

Antiphon: May the almighty and merciful Lord lead you in the way of peace and prosperity. May the Angel Raphael be your companion on the journey and bring you back to your homes in peace, health, and happiness.

Then the Canticle of Zachary is said (see p. 407); and after the canticle the above antiphon is repeated. Then the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Let them find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over them.

All: And the son of iniquity be powerless to harm them.

P: May the Lord be praised at all times.

All: May God, our helper, grant us a happy journey.

P: Lord, show us your ways.

All: And lead us along your paths.

P: Oh, that our life be bent.

All: On keeping your precepts.

P: For the crooked ways will be made straight.

All: And the rough places plain.

P: God has given His angels charge over you.

All: To guard you in all your undertakings.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who made all creatures for your glory and for man's use, be pleased, we pray, to bless ✠ this railway and its equipment, and to watch over it at all times with your kindly solicitude; so that your servants, as they speed along its course, may likewise advance in your law and your commandments, and thus happily arrive in your heavenly kingdom; through Christ our Lord.

All: Amen.
Let us pray.

Lord God, be well disposed to our prayers, and bless ✠ these cars with your holy hand. Appoint your holy angels as an escort over them, who will always shield their passengers and keep them safe from accidents. And as once by your deacon, Philip, you bestowed faith and grace upon the Ethiopian seated in his carriage and reading Holy Writ, so also now show the way of salvation to your servants, in order that, strengthened by your grace and ever intent upon good works, they may attain, after all the successes and failures of this life, the certain happiness of everlasting life; through Christ our Lord.

All: Amen.

Then he sprinkles the tracks and cars with holy water.

After the blessing (and the previous one too) the Te Deum is said along with its versicles and oration.

19. BLESSING OF A SHIP OR BOAT

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, be well disposed to our prayers, and by your holy hand bless ✠ this ship (boat) and its passengers, as you were pleased to let your blessing hover over Noah's ark in the Deluge. Reach out your hand to them, Lord, as you did to blessed Peter as he walked upon the sea. Send your holy angel from on high to watch over it and all on board, to ward off any threat of disaster, and to guide its course through calm waters to the desired port. Then after a time, when they have successfully transacted their business, may you in your loving providence bring them back with glad hearts to their own country and home. We ask this of you who live and reign forever and ever.

All: Amen.

It is sprinkled with holy water.

20. SOLEMN BLESSING OF A FISHING-BOAT

(Approved by the Congregation of Sacred Rites, April 10. 1912)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Then the priest intones the antiphon, which is continued by the chanters; and the first verse of psalm 8 is directly attached to the antiphon (for the music see the music supplement):

Antiphon: O Lord, * our Lord, how glorious is your name over all the earth; * you have exalted your majesty above the heavens.

Psalm 8

After the psalm the antiphon is repeated thus:

All: Ant.: O Lord, our Lord, * how glorious is your name over all the earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, be well disposed to our prayers, and by your holy hand bless ✠this fishing-boat and the fishermen, as you were pleased to let your blessing hover over Noah's ark in the Deluge. Reach out your hand to them, Lord, as you did to blessed Peter as he walked upon the sea. Send your holy angel from on high to watch over it and all on board, to ward off any threat of disaster, and to guide its course through calm waters to the desired port. Then after a time, when they have had good success in their labors, may you in your loving providence bring them back with glad hearts to their own shores and homes. We ask this of you who live and reign forever and ever.

All: Amen.

P: ✠A lesson from the holy Gospel according to St. John.

All: Glory be to you, O Lord.

John 21:1-24

On a later occasion Jesus showed himself again to the disciples, this time by the Lake of Tiberias. He did so under the following circumstances: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples, happened to be together. Simon Peter said to them: "I am going fishing." "We will go along with you," they replied. So they set out and got into the boat, and during that entire night they caught nothing. But just as day was breaking, Jesus stood on the beach. The disciples did not know, however, that it was Jesus. "Well, lads," Jesus said to them, "you have no fish there, have you?" "No," they replied. "Cast your net to the right of the boat," He said to them, "and you will find something." So they cast it, and now they were not strong enough to haul it up into the boat because of the great number of fish in it. Then the disciple whom Jesus loved said to Peter: "It is the Master!" No sooner did Simon Peter learn that it was the Master than he girt his upper garment about him--for he was wearing little--and plunged into the lake. Meanwhile the other disciples came on in the boat--for they were not far from the shore, only about two hundred yards--dragging along the net full of fish.

When they had come ashore, they noticed hot embers on the ground, with fish lying on the fire and bread. Jesus said to them: "Bring some of the fish you caught just now." So Simon Peter boarded the boat and hauled the net upon the beach. It was full of fish, one hundred and fifty-three in all, and in spite of the great number the net did not break. "Come, now," Jesus said to them, "and have breakfast." Not one of His disciples could find it in his heart to ask Him, "Who are you?" They knew it was the Master. Then Jesus approached, took the bread in His hands, and gave them of it. He did the same with the fish. This was now the third time that Jesus showed Himself to the disciples after He had risen from the dead.

After they had breakfasted, Jesus said to Simon Peter: "Simon, son of John, do you love me more than these others do?" "Yes, my Master," he replied; "you know that I really love you." "Then," Jesus said to him, "feed my lambs." He asked him a second time: "Simon, son of John, do you love me?" "Yes, Master," he replied, "you know that I really love you." "Then," He said to him, "be a shepherd to my sheep." For the third time He put the question to him: "Simon, son of John, do you really love me?" It grieved Peter that He had asked him the third time: "Do you really love me?" and he replied: "Master, you know everything; you know that I really love you!" "Then," Jesus said to him, "feed my sheep. I tell you the plain truth: when you were young, you used to put on your own belt and go where you wished; but when you grow old, you will stretch out your arms for someone else to gird you and carry you where you have no wish to go." He said this to signify the kind of death by which He was to glorify God. And having said this, He said to him: "Follow me."

Turning round, Peter saw the disciple whom Jesus loved following them, the same who at the supper had been resting against his bosom and had asked: "Master, who is it that is going to betray you?" So, at sight of him, Peter said to Jesus: "And what about him, Master?" Jesus replied: "If I want him to stay till I return, what difference does this make to you? Your duty is to follow me." Accordingly, the report became current among the brethren that that disciple was not going to die. But Jesus had not said to him that he was not to die, but simply: "If I want him to stay till I return, what difference does this make to you?"

This is the disciple who is both the witness of these facts and the recorder of these facts; and we know that his testimony is true.

All: Praise be to you, O Christ.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who divided the waters from the dry land and created every living thing they contain; who willed that man should have dominion over the fishes of the sea; who walked on the crest of the waves and stilled the winds and the sea; who miraculously filled the nets of the apostles with fishes; grant, we pray, that your servants may have you as their captain, and so be delivered from all perils, haul into their boats a good catch of fish, and come finally to the port of everlasting blessedness laden with the merits of good works; through Christ our Lord.

All: Amen.
Let us pray.

We beg you, Lord and Savior, be pleased to bless the labors of your servants, as you once blessed your apostles when you said: "Cast your net to the right of the boat, and you will find something." Thus gladdened by your bountiful blessing, may we praise you, our Redeemer, now and forevermore.

All: Amen.

Have regard, O Lord, for the prayers of the blessed Virgin Mary, St. Peter and the other apostles, and St. N. (the patron of the boat), and do not disdain the work of our hands. Rather, give us your holy blessing, ✠keep us from all sin, avert all dangers, and be prodigal with your gifts; through Christ our Lord.

All: Amen.

The priest sprinkles the boat with holy water, saying:

May the peace and blessing of almighty God, Father, Son, ✠and Holy Spirit, come upon this boat and on all who are to sail in it, and remain forever.

All: Amen.

21. BLESSING OF TOOLS FOR SCALING MOUNTAINS

(Approved by Pope Pius XI on October 14, 1931)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we beg you to bless ✠these ropes, staves, mattocks, and these other tools, so that all who will use them in scaling the mountains' heights and precipices, in ice and snow and raging storms, may be preserved from all accidents and catastrophe, safely reach the summits, and return unharmed to their homes; through Christ our Lord.

All: Amen.
Let us pray.

Protect these servants of yours, O Lord, by the prayers of St. Bernard, whom you have made patron of mountain dwellers and travelers; and grant that along with scaling these heights they may also reach that mountain which is Christ; through the same Christ our Lord.

All: Amen.

They are sprinkled with holy water.

22. BLESSING OF A SEISMOGRAPH

(Approved by the Congregation of Sacred Rites, Feb. 13, 1924)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, whose very gaze causes the earth to tremble, pour out your blessing ✠on this seismograph; and grant that the signs of the earth's tremors may be precisely recorded by it, and then rightly interpreted by man, both for the benefit of your people and for the greater glory of your name; through Christ our Lord.

All: Amen.

O Virgin Mary, in view of your own sorrows take pity on us and pray for us.

St. Emidius, pray for us, and in the name of Jesus Christ of Nazareth, protect us and also this seismograph from the terror of earthquakes.

It is sprinkled with holy water.

23. BLESSING OF A TELEGRAPH

From the nearest church or from another place designated for this purpose the clergy go to the telegraph station, chanting or reciting the following (for the music see the music supplement):

Canticle of Zachary

On arriving at the station the priest intones the antiphon, which is continued by the choir and followed by psalm 103 (for the music see the music supplement):

Antiphon: Blessed are you, O Lord, * who make the clouds your chariot, who travel on the wings of the wind; * who make the winds your messengers, and flaming fire your ministers.

Psalm 103

P: Bless the Lord, my soul! * Lord, my God, you are great indeed!

All: You are clothed with majesty and glory, * robed in light as with a cloak.

P: You have spread out the heavens like a tent-cloth; * you have constructed your palace upon the waters.

All: You make the clouds your chariot; * you travel on the wings of the wind.

P: You make the winds your messengers, * and flaming fire your ministers.

All: You fixed the earth upon its foundation, * not to be moved forever;

P: With the ocean, as with a garment, you covered it; * above the mountains the waters stood.

All: At your rebuke they fled, * at the sound of your thunder they took to flight;

P: As the mountains rose, they went down the valleys * to the place you had fixed for them.

All: You set a limit they may not pass, * nor shall they cover the earth again.

P: You send forth springs into the watercourses * that wind among the mountains,

All: And give drink to every beast of the field, * till the wild asses quench their thirst.

P: Beside them the birds of heaven dwell; * from among the branches they send forth their song.

All: You water the mountains from your palace; * the earth is replete with the fruit of your works.

P: You raise grass for the cattle, * and vegetation for men's use,

All: Producing bread from the earth, * and wine to gladden men's hearts,

P: So that their faces gleam with oil, * and bread fortifies the hearts of men.

All: Well watered are the trees of the Lord, * the cedars of Lebanon, which He planted;

P: In them the birds build their nests; * fir trees are the home of the stork.

All: The high mountains are for wild goats; * the cliffs are a refuge for rock-badgers.

P: You made the moon to mark the seasons; the sun knows the hour of its setting.

All: You bring darkness, and it is night; * then all the beasts of the forest roam about;

P: Young lions roar for the prey * and seek their food from God.

All: When the sun rises, they withdraw * and couch in their dens.

P: Man goes forth to his work * and to his tillage till the evening.

All: How manifold are your works, O Lord! * In wisdom you have wrought them all--the earth is full of your creatures;

P: The sea also, great and wide, in which are schools without number * of living things both small and great,

All: And where ships move about * with Leviathan, which you formed to play there.

P: They all look to you * to give them food in due time.

All: When you give it to them, they gather it; * when you open your hand, they are filled with good things.

P: If you hide your face, they are dismayed; if you take away their breath, they perish * and return to their dust.

All: When you send forth your spirit, they are created, * and you renew the face of the earth.

P: May the glory of the Lord endure forever; * may the Lord be glad in His works!

All: He who looks upon the earth, and it trembles; * who touches the mountains and they smoke!

P: I will sing to the Lord all my life; * I will sing praise to my God while I live.

All: Pleasing to Him be my theme; * I will be glad in the Lord.

P: May sinners cease from the earth, and may the wicked be no more. * Bless the Lord, my soul!

All: Glory be to the Father.

P: As it was in the beginning.

All: Ant.: Blessed are you, O Lord, who make the clouds your chariot, who travel on the wings of the wind; * who make the winds your messengers, and flaming fire your ministers.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We entreat you, Lord God, grant us, your servants, the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy; through Christ our Lord.

All: Amen.
Let us pray.

God, who ride on the wings of the wind, and who alone work wonders; just as you have empowered this metal to carry messages to-and-fro more quickly than a lightning flash; so also grant that we, inspired by

these new inventions and aided by your bounteous grace, may in a similar way come more swiftly and easily to you; through Christ our Lord.

All: Amen.

The priest sprinkles the telegraph with holy water.

24. BLESSING OF AN ELECTRIC DYNAMO

From the nearest church or from another place designated for the purpose the clergy go in solemn manner to the electric plant, chanting or reciting the following (for the music see the music supplement):

Canticle of Zachary

On arriving at the plant the priest intones the antiphon, which is continued by the choir and followed by psalm 96:

Antiphon: Light dawns for the just, * and gladness for the upright of heart.

Psalm 96

P: The Lord is king; let the earth rejoice; * let the many isles be glad.

All: Clouds and darkness are round about Him, * justice and judgment are the foundation of His throne.

P: Fire goes before Him * and consumes His foes round about.

All: His lightnings illumine the world; * the earth sees and trembles.

P: The mountains melt like wax before the Lord, * before the Lord of all the earth.

All: The heavens proclaim His justice, * and all peoples see His glory.

P: All who worship graven things are put to shame, who glory in the things of nought; * all gods are prostrate before him.

All: Sion hears and is glad, and the cities of Juda rejoice * because of your judgments, O Lord.

P: Because you, O Lord, are the Most High over all the earth, * exalted far above all gods.

All: The Lord loves those that hate evil; He guards the lives of His faithful ones; * He delivers them from the hand of the wicked.

P: Light dawns for the just; * and gladness for the upright of heart.

All: Be glad in the Lord, you just, * and give thanks to His holy name.

P: Glory be to the Father.

All: As it was in the beginning.

All: Ant.: Light dawns for the just, * and gladness for the upright of heart.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We entreat you, Lord God, grant us, your servants, the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy; through Christ our Lord.

All: Amen.
Let us pray.

Lord God almighty, Creator of all light, bless ✠ this generator built to create light anew; and grant that after the darkness of this world we may come to you who are never ending light; through Christ our Lord.

All: Amen.

He sprinkles the dynamo with holy water.

25. BLESSING OF A FIRE-ENGINE

(Approved by the Congregation of Sacred Rites, April 10, 1912)

From the nearest church or another place designated for the purpose the clergy go to the fire-station, chanting or reciting the following antiphon and psalm. The priest intones the antiphon, which is then continued by the choir (for the music see the music supplement):

Antiphon: The fire's fury was tamed, and its overpowering heat quenched, * as your beloved youths, Lord, were preserved unharmed.

Psalm 65

P: Shout joyfully to God, all you on earth, sing praise to the glory of His name; * proclaim His glorious praise.

All: Say to God, "How tremendous are your deeds! * for your great strength your enemies fawn upon you.

P: Let all on earth worship and sing praise to you, * sing praise to your name!"

All: Come and see the works of God, * His tremendous deeds among men.

P: He has changed the sea into dry land; through the river they passed on foot; * therefore let us rejoice in Him.

All: He rules by His might forever; His eyes watch the nations; * rebels may not exalt themselves.

P: Bless our God, you peoples, * loudly sound His praise;

All: He has given life to our souls, * and has not let our feet slip.

P: For you have tested us, God! * You have tried us as silver is tried by fire;

All: You have brought us into a snare; * you have laid a heavy burden on our backs.

P: You let men ride over our heads; we went through fire and water, * but you have led us out to refreshment.

All: I will bring holocausts to your house; * to you I will fulfill the vows

P: Which my lips uttered and my words promised * in my distress.

All: Holocausts of fatlings I will offer you, with burnt offerings of rams; * I will sacrifice oxen and goats.

P: Hear now, all you who fear God, while I declare * what He has done for me!

All: When I appealed to Him in words, * praise was on the tip of my tongue.

P: Were I to cherish wickedness in my heart, * the Lord would not hear;

All: But God has heard; * He has hearkened to the sound of my prayer.

P: Blessed be God who refused me not * my prayer or His kindness!

All: Glory be to the Father.

P: As it was in the beginning.

All: Ant.: The fire's fury was tamed, and its overpowering heat quenched, * as your beloved youths, Lord, were preserved unharmed.

P: Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Let the enemy have no power over them.

All: And the son of iniquity be powerless to harm them.

P: Fire and heat, bless the Lord.

All: Praise and exalt Him above all forever.

P: You sons of men, bless the Lord.

All: Praise and exalt Him above all forever.

P: Who delivers us from the devouring flames.

All: And leads us out of the encircling fires.

P: Let us praise the Lord, for He is good.

All: And His mercy endures forever.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who by your angel assuaged the flames of fire for the sake of the three youths cast into the furnace in Babylon; we implore you to extinguish by your hand the evil lusts that burn in our hearts, and to deliver us from all fires, both in this world and in the world to come through Christ our Lord.

All: Amen.
Let us pray.

God, in whose hands we are, dependent on you in our every thought, word, and deed; stand by your servants with your most generous aid, so that whenever we are threatened by dreaded fire we may have the protection of these technical devices; through Christ our Lord.

All: Amen.
Let us pray.

God, the just and loving ruler of mankind, to whom as its Creator your creature, fire, is so readily subject that on the one hand it blazes out to torment the impious, and on the other it burns lightly to serve the needs of the devout; kindly hear our prayers, and pour out your blessing ✠on this fire-engine. Whenever this efficient tool is used with lively faith and fervent prayers against the ravages of fire, may the stream of water gushing forth from it extinguish the roaring flames, completely wiping out their destructive force, so that no injury befalls the faithful who trust in you, and no damage is done to their possessions. Thus may it come about that all who experience your protection against the fright and dangers of fire will turn away from sin with all their heart, and, mindful of your benefits, sincerely acknowledge that such visitations are a consequence of their sinful ways, and cease only when you deign to show your mercy; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

26. BLESSING OF MOLTEN METAL FOR A BELL

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God almighty, who honored even inanimate creatures in designating them for your worship, we beg you to pour out your blessing ✠ on this metal; and as it now issues forth a molten stream, let your hand guide it and your grace protect it, so that it will be cast into a good and artistic bell (or bells) for summoning the faithful to church, there to praise and to glorify your name; through Christ our Lord.

All: Amen.

The metal is sprinkled with holy water. And after the casting is successfully completed the priest adds:

Psalm 116

P: Praise the Lord, all you nations, * glorify Him, all you peoples.

All: For steadfast is His kindness toward us, * and the fidelity of the Lord endures forever.

P: Glory be to the Father.

All: As it was in the beginning.

Let us pray.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you; through Christ our Lord.

All: Amen.

27. BLESSING OF A BELL

not designated for a church or oratory

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

Then the seven penitential psalms are said.

After the psalms the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Blessed be the name of the Lord.

All: Both now and forevermore.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who arranged the purpose of all creatures with indescribable wisdom; be pleased, we pray, to pour out the dew of your blessing ✠ on this bell, destined to ring out the order of the day's activities and have them proceed in orderly fashion, thus forestalling any disturbance from the spiteful demon; through Christ our Lord.

All: Amen.

The celebrant puts incense into the thurible and blesses it. Then he walks around the bell, sprinkling it with holy water, during which the choir sings (for the music see the music supplement):

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Then he again walks around the bell, incensing it, while the choir sings the following antiphon (for the music see the music supplement):

Lord, let my prayer come like incense before you.

Lastly the priest signs the bell with the sign of the cross, and departs with his assistants.

28. BLESSING OF MOBILE FILM

UNITS FOR ROAD
SAFETY

{On August 9, 1961, Good Pope John blessed forty mobile film units, designed by the Italian government to inform the people, both pedestrians and motorists, about safety rules in the streets and on the highways. Anyone who knows Italy will appreciate how opportune this business was. In a little talk explaining this new liturgical blessing, Pope John admonished the people to bear in mind the commandment, "Thou shalt not kill."}

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who willed that the works of man be ordered both to the glory of your name and the welfare of mankind, pour out the grace of your blessing ✠on these machines, destined to disseminate the rules for road safety. May your servants, both pedestrians and drivers, learn by means of them to be prudent and vigilant and possessed by a fear of you, and so always be sure to have regard for their own safety and the safety of others. Lord, let no harm befall them, whether it be from the difficulty of the journey, or from weariness, or from rash speeding. May they show no lack of consideration, no lack of alertness. And as you onetime assigned the Archangel Raphael as a companion to your son, Tobias, on his travels, so may you now assign the angels as guardians of your faithful, helping them to walk before you in holiness while on earth, and to reach the goal of everlasting salvation; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

29. BLESSING OF ANYTHING

This form may be used by any priest for the blessing of anything that does not have its own special blessing in the Roman Ritual.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose word suffices to make all things holy, pour out your blessing ✠on this object (these objects); and grant that anyone who uses it (them) with grateful heart and in keeping with your law and will, may receive from you, its (their) Maker, health in body and protection of soul by calling on your holy name; through Christ our Lord.

All: Amen.

It (they) is (are) sprinkled with holy water.

PROCESSIONS

GENERAL RULES CONCERNING PROCESSIONS

1. The sacred public processions and solemn rites of petition used in the Catholic Church were instituted in very early times by the holy fathers. Their purpose is to arouse the faithful's devotion, to commemorate God's benefits to man and to thank Him for them, and to call upon Him for further assistance; hence they ought to be celebrated in a truly religious manner. For they are the bearers of sublime and godly mysteries, and all who devoutly take part in them receive from God the salutary fruits of Christian piety. It is the pastors' duty to explain them to the faithful at the proper time.

2. Priests especially, but others in holy orders as well, should see to it that during these processions such decorum and reverence prevail as befits these devout exercises, both on the part of themselves and the rest who participate.

3. All members of the clergy who are to take part will be properly clothed, in surplices or in other sacred vestments (no hats should be worn unless rain threatens). They will walk two by two, bearing themselves with gravity, reserve, and piety. Talking, laughing, and gazing about should be conspicuously absent; rather they should be so intent on prayer that they will invite the people to join in fervent petitions.

4. All who march in the procession should be praying. The men should be separate from the women, and the laity separate from the clergy.

5. A cross is carried at the head of the procession, and where it is the custom also a banner with sacred images, but not one that has a military character or a triangular form.

6. Let pastors be sedulous in abolishing the abuse of eating and drinking, as well as carrying along food and drink during any of the sacred processions or on the occasions when the fields are blessed or when a pilgrimage is made to a church lying outside the city. And the faithful should repeatedly be admonished, especially on the Sunday prior to the Rogation days, how unseemly this abuse is.

7. The processions should take place before the solemn celebration of Mass, unless occasionally the Ordinary or the clergy decide otherwise for a good reason.

8. Certain processions are of regular occurrence, that is, specified for particular days of the year, as those of Candlemas, Palm Sunday, the Greater Litany on the feast of St. Mark the Evangelist, the Lesser Litanies on the three Rogation days before Ascension, and Corpus Christi, or on other days according to the usage of local churches.

9. But some processions are of all extraordinary nature--those which are ordered for other public causes at special times.

RITES FOR PROCESSIONS

CANDLEMAS PROCESSION

1. Following the blessing and distribution of candles, as prescribed in the Roman Missal, the procession takes place. First the celebrant puts incense into the thurible; and then the deacon turns to the people and sings (the music for this and all other parts is given in the music supplement):

Deacon: Let us go forth in peace.

All: In Christ's name. Amen.

2. The order of the procession is: first the thurifer carrying the thurible with burning incense; the subdeacon vested in tunic and carrying the processional cross, and on either side of him the acolytes with lighted candles; the clergy in order of their rank; the celebrant accompanied by the deacon at his left. All carry lighted candles. During the procession the following antiphons are sung:

Antiphon I

Sion, adorn your nuptial bower For the mystic marriage with Christ the King. Greet in loving embrace, the Virgin Mary, heaven's portal, Who bears in her arms the King of

glory, Christ, the new Light of the world. The Virgin's footsteps halt as she presents her Son, Begotten before the morning-star. Simeon takes the Child into his cradled arms, And proclaims to the people that He is the Lord, Lord over life and death, Savior of the world.

Antiphon II
Luke 2:26-29

It had been revealed to Simeon by the Holy Spirit that he was not to see death before seeing the Lord's Anointed. And when the parents had brought the Child into the temple he took Him into his arms and spoke this hymn to God: "Now you may release your bondsman in peace, O Master!"

As the procession reenters the church the following responsory is sung:

Responsory
Luke 2:22-24

They offered for Him to the Lord a pair of turtle-doves or two young pigeons, * according to the regulation in the Law of the Lord. V. When the prescribed days had elapsed, it was time for Mary to be purified according to the Law of Moses. So they took Jesus to Jerusalem in order to present Him to the Lord. * According to the regulation in the Law of the Lord. V. Glory be to the Father, and to the Son, and to the Holy Spirit. * According to the regulation in the Law of the Lord.

3. At the end of the procession the celebrant and the ministers remove the purple vestments and vest in white for Mass. Lighted candles are held during the chanting of the Gospel, and again from the beginning of the Canon until the end of the communion of the priest.

PROCESSION ON PALM SUNDAY

1. On Palm Sunday, after the blessing and distribution of the palms or olive branches, the procession takes place. First the celebrant puts incense into the thurible; and then the deacon turns to the people and sings (the music for this and all other parts is given in the music supplement):

Deacon: Let us go forth in peace.

All: In Christ's name. Amen.

2. The order of the procession is: first the thurifer carrying the thurible with the burning incense; the subdeacon vested in tunic and carrying the processional cross, and on either side of him the acolytes with lighted candles; the clergy in order of their rank; the celebrant accompanied by the deacon at his left. All carry palms. During the procession the following antiphons are sung, either some or all of them:

Antiphon 1: The multitude, carrying flowers and palms, goes out to meet the Redeemer, paying Him homage worthy of a triumphant conqueror. The people proclaim

the Son of God, praising Christ with voices echoing to the skies: "Hosanna in high heaven."

Antiphon 2: Let us prove our faith with the angels and children, singing to the conqueror of death: "Hosanna in high heaven."

Antiphon 3: The great multitude that had gathered for the festival cried out to the Lord: "Blessed is He who comes in the name of the Lord. Hosanna in high heaven."

Antiphon 4: The great crowds came down the way rejoicing, and they praised God for all the miracles they had seen, crying aloud: "Blessed is the King who comes in the name of the Lord. Peace on earth and glory in high heaven."

In the course of the procession the following hymn is sung, with the choir and people alternating as indicated below:

Choir: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

People: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

Choir: You are the King of Israel, you David's royal Son, who in the Lord's name comes, the King and blessed One.

People: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

Choir: The company of angels are praising you on high; and mortal men and all things created make reply.

People: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

Choir: The people of the Hebrews with palms before you went; our praise and prayers and anthems before you we present.

People: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

Choir: To you before your passion they sang their hymns of praise; to you, now high exalted, our melody we raise.

People: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

Choir: You did accept their praises; accept the prayers we bring, who take delight in good things, O gracious, clement King.

People: All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made glad hosannas ring.

Antiphon and Psalm 147

All: Ant.: Let all voices join in praising your name and saying: * "Blessed is He who comes in the name of the Lord. Hosanna in high heaven."

Psalm 147

The choir or priest sings or recites the parts marked P, and the people the parts marked All. After the psalm the antiphon given above is repeated by all.

Antiphon 6: Let us strew our graceful palms in the way of our Lord. Let us go to meet Him with hymns and songs, praising Him and saying: "Blessed be the Lord."

Antiphon 7: Hail, our King, David's Son, the world's Redeemer, the house of Israel's Savior, whose coming the prophets foretold. The Father sent you into the world to be its saving victim, whom all holy men longed for from the beginning. Therefore, let us sing: "Hosanna to the Son of David. Blessed is He who comes in the name of the Lord. Hosanna in high heaven."

It would also be fitting for the people to sing the hymn "Christ Conquers," or any other hymn in honor of Christ the King.

When the procession has reentered the church, the choir begins the last antiphon, just as the priest is entering the door:

Antiphon 8: As our Lord entered the Holy City the Hebrew children announced beforehand the resurrection of Life; and waving their palms they cried out: "Hosanna in high heaven." When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him; and waving their palms they cried out: "Hosanna in high heaven."

When the celebrant comes to the altar he makes the proper reverence, and ascends the altar with his ministers. Standing between them with his hands folded (a cleric holds the book), and facing the people, he sings the concluding prayer in the ferial tone:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, King and Redeemer, in whose honor we have sung our solemn praises, holding these palm branches in our hands; be pleased to send the grace of your blessing on every place where these branches are to be taken. Grant, too, that all wickedness and deceit of evil spirits may be overthrown; and reach out your hand to shield those whom you have redeemed. We ask this of you who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

PROCESSION ON THE FEAST OF ST. MARK THE EVANGELIST AND ON THE THREE ROGATION DAYS BEFORE ASCENSION*

* The local Ordinary may transfer the celebration of the Rogation days to three consecutive days that are more convenient.

1. The clergy and people assemble in church at the appointed hour of the morning, where they kneel and devote a few moments to humble and contrite prayer. The celebrant and his ministers are vested in amice, alb, and cincture. The celebrant wears also a stole and cope; or at least a surplice and purple stole. This same color is always used in the other processions, except on Corpus Christi, on solemn feast days, or for the procession of thanksgiving, on which days the color proper to the occurring solemnity is used. The rest of the priests and clerics wear a surplice. All stand as the following antiphon is sung (the music for this is given in the music supplement):

All: Ant. Rise up, O Lord, and help us, * and deliver us for your name's sake.

P: We have heard, O God, with our own ears * the things which our fathers told us.

All: Glory be to the Father, and to the Son, * and to the Holy Spirit.

P: As it was in the beginning, is now, and ever shall be, * world without end. Amen.

All: Ant.: Rise up, O Lord, and help us, * and deliver us for your name's sake.

2. Then all kneel again, and two clerics who are kneeling at the altar begin the chant of the Litany of the Saints.

3. As soon as the invocation Holy Mary has been sung, all rise, and continuing the litany march out in the proper order. The cross is carried at the head of the procession; then come the faithful followed by the clergy, and last of all the priest, vested as described above. He is accompanied by his ministers who are clothed in sacred vestments, as circumstances dictate.

4. If the procession takes a long time the litany can be repeated, or else after the last Kyrie of the litany (excluding the orations), some of the penitential or gradual psalms can be added. However, hymns or sacred songs of a joyous character should not be sung during the Rogation processions or any procession which has a penitential purpose.

5. If one or several churches are visited along the way, then, having entered the church, the litany or the psalms are interrupted, and the antiphon of the patron of that church is sung, along with the versicle and oration. On leaving the church the chanting of the litany or psalms is resumed, and the procession continues in the same order as before until it has reentered the church from which it started. Here the service ends with the final prayers and orations prescribed for the conclusion of the Litany of the Saints.

6. Should it happen that the feast of St. Mark the Evangelist is transferred to another day, the procession is held nevertheless, unless the feast falls on Easter Sunday or Monday, in which case the procession is transferred to Easter Tuesday.

CORPUS CHRISTI PROCESSION

1. The church as well as the streets through which the procession will pass should be fittingly decorated with tapestry, drapery, and sacred images; not, however, with profane or meaningless images or any unworthy ornamentation.

2. The priest first celebrates Mass, during which he consecrates two hosts. After he has consumed one at his communion he exposes the other in the monstrance to be used in the procession. The part of the monstrance which holds the host should be enclosed with glass so that the host is visible to the worshippers. When Mass is over and the procession has begun (in the same order as mentioned above in the Rogation procession), the priest, vested in white cope, kneels and incenses the Blessed Sacrament with a threefold incensation.

3. Then one of the clerics places a humeral veil over the priest's shoulders. Having covered both hands with the ends of the veil, the priest reverently receives the monstrance from the deacon. Holding the Blessed Sacrament before his face he turns toward the people and joins the procession, walking beneath the canopy accompanied by his ministers Two acolytes or clerics carrying thuribles with burning incense walk in front of him.

4. All march with bared heads, holding lighted candles, and devoutly singing the following hymns, or as many as time allows.

Hymn I: Pange lingua

Hymn II: Sacris sollemniis

At this our solemn feast,

Let holy joys abound,

And from the inmost breast Let songs of

praise resound; Let ancient rites depart,

And all be new around,

In ev'ry act and voice and heart.

Remember we that eve,

When, the Last Supper spread, Christ, as

we all believe,

The lamb, with leavenless bread, Among

His brethren shared, And thus the Law

obeyed,

Of old unto their sires declared. The lamb

as type consumed, The legal feast

complete,

The Lord unto the twelve

His body gave to eat;

The whole to all, no less

The whole to each, did mete

With His own hands, as we confess. He gave

them, weak and frail, His flesh, their food to

be;

On them, downcast and sad,

His blood bestowed He;

And thus to them He spake,

"Receive this cup from me,

And all of you of this partake."

So He this Sacrifice

To institute did will,

And charged His priests alone That office to

fulfill;

In them He did confide,

To whom it pertains still

To take and to the rest divide. Thus angels'

bread is made

The bread of man today;

The living bread from heaven With figures

does away.

A wondrous gift indeed!

The poor and lowly may

Upon their Lord and Master feed. O Triune

Deity,

To you we meekly pray,

So may you visit us,

As we our homage pay;

And in your footsteps bright

Conduct us on our way

To where you dwell in cloudless light. Amen. Hymn

III: Verbum supernum

The heav'nly Word proceeding forth,

Yet leaving not the Father's side,

And going to His work on earth

Had reached at length life's eventide.

By false disciple to be given

To foemen for His blood athirst,

Himself, the living bread from heaven,

He gave to His disciples first.

To them He gave in twofold kind

His very flesh, His very blood;

In love's own fulness thus designed

Of the whole man to be the food.

By birth our fellowman was He;

Our meat, while sitting at the board;

He died, our ransomer to be;

He ever reigns, our great reward.

O saving Victim, opening wide

The gate of heaven to man below,

Our foes press on from every side,

Your aid supply, your strength bestow.

To your great name be endless praise, Immortal

Godhead, One in Three;

O grant us endless length of days

In our true native land to see. Amen. Hymn IV: Salutis

humanae

Redeemer, come to take man's part,

Jesu, the joy of every heart;

Great Maker of the world's wide frame, And purest

love's delight and flame.

What nameless mercy you o'ercame,

To bear our load of sin and shame?

For guiltless, you your life did give,

That sinful erring man might live.

The realms of woe are forced to see

Its captives from their chains set free;

And you, amid your ransomed train,

At God's right hand do victor reign.

Let mercy sweet with you prevail,

To cure the wounds we now bewail;

Oh, bless us with your holy sight,

And fill us with eternal light.

Our guide, our way to heavenly rest,

Be you the aim of every breast;

Be you the soother of our tears,

Our sweet reward above the spheres. Amen. Hymn V:

Aeterne Rex

Eternal Monarch, King most High,

Whose blood has brought redemption nigh, By whom the

death of death was wrought And conquering grace's

battle fought. Ascending to your starry height,

Were lifted in a cloud of light,

By heaven to power unending called,

And by no human hand installed.

That so, in nature's triple frame,

Each heavenly and each earthly name,

And things in hell's abyss abhorred,

May bend the knee and own Him Lord.

Yes, angels tremble when they see

How changed is our humanity;

That flesh has purged what flesh had stained, And God,

the flesh of God, has reigned.

Be you our joy, O mighty Lord,

As you will be our great reward;

Earth's joys to you are nothing worth,

You joy and crown of heaven and earth.

To you we therefore humbly pray

That you would purge our sins away,

And draw our hearts by cords of grace

To your celestial dwelling-place.

So when the judgment day shall come,

And all must rise to meet their doom,

You will remit the debts we owe,

And our lost crowns again bestow.

All glory, Lord, to you we pay,

Ascending o'er the stars today;

All glory, as is ever meet,

To Father, and to Paraclete. Amen.

In addition to the hymns given above the following may be sung or recited: Te Deum; Canticle of Zachary; the Magnificat.

5. At the end of the procession when the Blessed Sacrament has been brought back to the church and placed on the altar, all kneel in reverent adoration and sing the last stanzas of the Tantum ergo, followed by the versicles and oration.

6. Having made a genuflection the priest blesses the people with the monstrance, making a single sign of the cross and not saying anything. After this the Blessed Sacrament is reposed in the tabernacle.

7. The manner of blessing described above is observed in every procession with the Blessed Sacrament.

PROCESSION FOR IMPLORING RAIN

The same procedure is followed as that given above in the Rogation procession, until the invocation in the litany That you grant eternal rest to all the faithful departed, etc. After this invocation the following is sung twice:

V. That you grant to your faithful the much needed rainfalls.

R. We beg you to hear us.

At the end of the litany the following is added:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 146

At the end of the psalm the following prayers are said:

P: Lord, cover the heavens with clouds.

All: And prepare rain for the earth.

P: That grass may spring up in the hills.

All: And vegetation for men's use.

P: Sprinkle the hills from the clouds up above.

All: And the earth will be saturated from the work of your hands.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, in whom we live and move and have our being, grant us rain in plenty, so that as we amply experience your gifts of the present time we may all the more confidently desire those of eternity.

Grant, we beg you, almighty God, that we who put our trust in you in this affliction may ever be shielded from all adversities.

Lord, give us, we pray, a plentiful rainfall, and graciously pour out on the parched earth moisture from the heavenly vaults; through Christ our Lord.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

P: Let us bless the Lord.

All: Thanks be to God.

P: May the almighty and merciful Lord be pleased to hear us.

All: Amen.

P: May the souls of the faithful departed through the mercy of God rest in peace.

All: Amen.

PROCESSION FOR IMPLORING FAIR WEATHER

The same procedure is followed as that given above in the Rogation procession, until the invocation in the litany That you grant eternal rest to all the faithful departed, etc. After this invocation the following is sung twice:

V. That you grant to your faithful fair weather.

R. We beg you to hear us.

At the end of the litany the following is added:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 66

At the end of the psalm the following prayers are said:

P: Lord, you sent a wind over the earth.

All: And the rain from the heavens was withheld.

P. When I bring clouds over the earth.

All: My bow will appear, and I will remember my covenant.

P: Lord, let your countenance shine upon your servants

All: And bless those who trust in you.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes that our transgressions rightly deserve.

Graciously hear us, O Lord, as we cry out to you, and grant fair weather to us, your suppliants; and although we are justly afflicted for our sins, may we nonetheless know your mercy and so appreciate your clemency.

Almighty God, we appeal to your kindness, asking that you hold back the inundation of rainfall, and be pleased to show us the cheerfulness of your countenance; through Christ our Lord.

All: Amen.

PROCESSION FOR AVERTING TEMPEST

The church bells are rung, and all who can assemble in church. Then the Litany of the Saints is said, in which the following invocation is said twice:

From lightning and tempest, Lord, deliver us.

At the end of the litany the following is added:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 147

P: Glorify the Lord, O Jerusalem; * praise your God, O Sion.

All: For He has strengthened the bars of your gates; * He has blessed your children within you.

P: He has granted peace in your borders; * with the best of wheat He fills you.

All: He sends forth His command to the earth; * swiftly runs His word!

P: He spreads snow like wool; * He strews frost like ashes.

All: He scatters His hail like crumbs; * the waters freeze before His cold.

P: He sends His word and melts them; * He lets His breeze blow and the waters run. All: He has proclaimed His word to Jacob, * His statutes and His ordinances to Israel.

P: He has not done thus for any other nation; * He has not made known His ordinances to them.

All: Glory be to the Father.

P: As it was in the beginning.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Help us, O God, our Savior.

All: And deliver us, O Lord, for your name's sake.

P: Let the enemy have no power over us.

All: And the son of iniquity be powerless to harm us.

P: May your mercy, Lord, remain with us always.

All: For we put our whole trust in you.

P: Save your faithful people, Lord.

All: Bless all who belong to you.

P: You withhold no good thing from those who walk in sincerity.

All: Lord of hosts, happy the men who trust in you.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes that our transgressions rightly deserve.

We beg you, Lord, to repel the wicked spirits from your family, and to ward off the destructive tempestuous winds.

Almighty everlasting God, spare us in our anxiety and take pity on us in our abasement, so that after the lightning in the skies and the force of the storm have calmed, even the very threat of tempest may be an occasion for us to offer you praise.

Lord Jesus, who uttered a word of command to the raging tempest of wind and sea and there came a great calm; hear the prayers of your family, and grant that by this sign of the holy cross all ferocity of the elements may abate.

Almighty and merciful God, who heal us by your chastisement and save us by your forgiveness; grant that we, your suppliants, may be heartened and consoled by the tranquil weather we desire, and so may ever profit from your gracious favors; through Christ our Lord.

All: Amen.

He sprinkles the surroundings with holy water.

PROCESSION IN TIME OF FAMINE

The same order is followed as on the feast of St. Mark until the last part of the Litany of the Saints, in which the following invocation is sung twice:

That you give and preserve the fruits of the earth.

R. We beg you to hear us.

After the litany the priest says:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 22

After the psalm the priest continues:

P: Deal not with us, Lord, as our sins deserve.

All: Nor take vengeance on us for our transgressions.

P: The eyes of all look to you, O Lord.

All: To give them food in due time.

P: Remember your people.

All: Who have been yours from the beginning.

P: The Lord will be gracious.

All: And our land will bring forth fruit.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Show us, O Lord, your inexpressible mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

We beg you, Lord, to hear our sincere pleas, and graciously to avert this famine which afflicts us; so that mortal hearts may acknowledge that such scourges come from your wrath and cease only when you are moved to pity.

Lord, kindly help your people, now suffering this famine in punishment for their sins, to turn back as loyal subjects to you. For you promised that those who seek first your kingdom shall have all other things besides. We ask this of you who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

PROCESSION IN TIME OF EPIDEMIC AND PLAGUE

The same order is followed as on the feast of St. Mark until the last part of the Litany of the Saints, in which the following invocation is sung twice:

From plague, famine, and war.

R. Lord, deliver us.

And after the invocation "That you grant eternal rest to all the faithful departed," etc. the following invocation is said twice:

That you deliver us from the scourge of pestilence.

R. We beg you to hear us.

After the litany the priest says:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 6

P: Deal not with us, Lord, as our sins deserve.

All: Nor take vengeance on us for our transgressions.

P: Help us, O God, our Savior.

All: And deliver us, O Lord, for your name's sake.

P: Lord, do not keep in mind our former sins.

All: Let us soon know your compassion, for we are exceedingly poor.

P: St. Sebastian, pray for us.

All: That we may be worthy of Christ's promise.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, O God, our Savior, and by the prayers of glorious Mary, Mother of God, and ever a Virgin, of St. Sebastian, your martyr, and of all the saints, deliver your people from your wrath, and in your bounty let them feel certain of your mercy.

Lord, mercifully heed our supplications, and heal our infirmities of body and soul; so that knowing your forgiveness we may ever rejoice in your blessing.

We beg you, Lord, to hear our sincere pleas, and graciously to avert this plague which afflicts us; so that mortal hearts may acknowledge that such scourges come from your wrath and cease only when you are moved to pity; through Christ our Lord.

All: Amen.

PROCESSION IN TIME OF WAR

Having observed the same order as given for the feast of St. Mark, the following is added at the end of the litany:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 45

After the psalm the priest continues:

P: Rise up, O Lord, and help us.

All: And deliver us for your name's sake.

P: Lord, save your people.

All: Who trust in you, my God.

P: Let peace reign in your dominion.

All: And prosperity in your fortress.

P: Let us find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: He breaks the bow and cuts spears in two.

All: And hurls armor into the fire.

P: Lord, send us aid from your holy place.

All: And watch over us from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who put down wars and overthrow by your mighty defense those who assail your trustful followers, stand by your servants as they appeal to your mercy; and once the savagery of our enemies has been suppressed, may we praise you in a spirit of constant gratitude.

God, from whom come holy desires, right counsels, and good works, give to your servants that peace which the world cannot give; so that our hearts may be dedicated to the observance of your law, freed from fear of our enemies, and tranquil in the knowledge of your protection.

We beg you, O Lord, to confound the haughtiness of our foe, and to crush with your mighty arm their insolence; through Christ our Lord.

All: Amen.

2. If, however, the war is being waged against the enemies of his Church, then the following petition is said twice in the proper place in the litany:

That you humble the enemies of holy Church.

R. We beg you to hear us.

And after the litany the following is added:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 78

P: O God, the nations have come into your inheritance; they have defiled your holy temple, * they have laid Jerusalem in ruins.

All: They have given the corpses of your servants as food to the birds of heaven, * the flesh of your faithful ones to the beasts of the earth.

P: They have poured out their blood like water round about Jerusalem, * and there is no one to bury them.

All: We have become the reproach of our neighbors, * the scorn and derision of those around us.

P: O Lord, how long? Will you be angry forever? * Will your jealousy burn like fire?

All: Pour out your wrath upon the nations that do not acknowledge you, * upon the kingdoms that do not call on your name;

P: For they have devoured Jacob * and laid waste his dwelling.

All: Do not hold the iniquities of the past against us; may your compassion quickly come to us, * for we are brought very low.

P: Help us, O God our savior, because of the glory of your name; * deliver us and pardon our sins for your name's sake.

All: Why should the nations say, * "Where is their God?"

P: Let it be known among the nations in our sight * that you avenge the shedding of your servants' blood.

All: Let the prisoners' sighing come before you; * with your great power free those doomed to death.

P: And repay our neighbors seven-fold into their bosoms * the disgrace they have inflicted on you, O Lord.

All: Then we, your people and the sheep of your pasture, will give thanks to you forever; * through all generations we will declare your praise.

P: Glory be to the Father.

All: As it was in the beginning.

After the psalm the priest continues:

P: Save your servants.

All: Who trust in you, my God.

P: Let us find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over us.

All: And the son of iniquity be powerless to harm us.

P: Lord, confound the haughtiness of those opposed to your name.

All: And crush with your mighty arm their insolence.

P: Let them be like dust before the wind.

All: And may the Lord's messenger pursue them.

P: Pour out your wrath on the nations that deny you.

All: And on kingdoms that refuse to call on your name.

P: Lord, send us aid from your holy place.

All: And watch over us from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God of mercy, we pray that your Church, made one body in the Holy Spirit, may in nowise be perturbed by the assaults of her foes.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes of your wrath that Our transgressions rightly deserve.

Almighty everlasting God, in whose hand are all authority and all rights of empire, come to the aid of your Christian people; so that our enemies, trusting in their savagery, may be crushed by your mighty arm; through Christ our Lord.

All: Amen.

P: May the Lord graciously hear us.

All: Amen.

PROCESSION IN TIME OF ANY TRIBULATION

the same order is observed as on the feast of St. Mark; at the end of the litany the following is added:

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Then psalm 19 is said; or in place of it psalm 90. After the psalm the priest continues: P: God is our refuge

and our strength.

All: A helper in all tribulations.

P: Lord, save your servants.

All: Who trust in you, my God.

P: O holy God! O holy strong One! O holy immortal

All: Have mercy on us.

P: Help us, O God, our Savior.

All: And deliver us, O Lord, for the glory of your name.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God, do not disdain your people who cry to you in their affliction, but for the glory of your name be pleased to help us who are so sorely troubled. Show us, O Lord, your inexpressible mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

We entreat you, Lord God, grant us, your servants, the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy.

Graciously hear us, O Lord, in our tribulation, and turn away the stripes of your wrath which we justly deserve. God, our refuge and our strength and source of all goodness, heed the holy prayers of your Church, and grant that we fully obtain whatever we ask for in faith; through Christ our Lord.

All: Amen.

PROCESSION OF THANKSGIVING

1. At the beginning of the procession the Te Deum is sung.

2. After the hymn the following psalms may be said:

Psalm 65
Psalm 80

P: Sing joyfully to God our strength; * acclaim the God of Jacob.

All: Take up a melody, and sound the timbrel, * the pleasant harp and the lyre.

P: Blow the trumpet at the new moon, * at the full-moon, on our solemn feast;

All: For it is a statute in Israel, * an ordinance of the God of Jacob,

P: Who made it a decree for Joseph * when he came forth from the land of Egypt.

All: An unfamiliar speech I hear: "I relieved his shoulder of the burden; * his hands were freed from the basket.

P: In distress you called, and I rescued you; unseen, I answered you in thunder; * I tested you at the waters of Meriba.

All: Hear, my people, and I will admonish you; * O Israel, will you not hear me?

P: There shall be no strange god among you * nor shall you worship any alien god.

All: I, the Lord, am your God who led you forth from the land of Egypt; * open wide your mouth, and I will fill it.

P: But my people heard not my voice, * and Israel obeyed me not;

All: So I gave them up to the hardness of their hearts; * let them walk according to their own counsels.

P: If only my people would hear me, * and Israel walk in my ways,

All: Quickly would I humble their enemies; * I would turn my hand against their foes.

P: Those who hated the Lord would seek to flatter him, * but their fate would endure forever,

All: While Israel I would feed with the best of wheat, * and with honey from the rock I would fill them."

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 95
Psalm 99

P: Sing joyfully to the Lord, all you lands; * serve the Lord with gladness;

All: Come before Him * with joyful song.

P: Know that the Lord is God; He made us, His we are; * His people, the flock He tends.

All: Enter His gates with thanksgiving, His courts with praise; * give thanks to Him; bless His name.

P: For He is good: the Lord, whose kindness endures forever, * and His faithfulness to all generations.

All: Glory be to the Father.

P: As it was in the beginning.

Psalm 102

P: Bless the Lord, O my soul; * and all my being, bless His holy name.

All: Bless the Lord, O my soul, * and forget not all His benefits;

P: He pardons all your iniquities, * He heals all your ills.

All: He redeems your life from destruction, * He crowns you with goodness and compassion,

P: He fills your lifetime with good; * your youth is renewed like the eagle's.

All: The Lord performs just deeds * and secures the rights of all the oppressed.

P: He has made known His ways to Moses, * and His deeds to the children of Israel. All: Merciful and gracious is the Lord, * slow to anger and abounding in kindness.

P: He will not always chide, * nor does He keep His wrath forever.

All: He does not deal with us according to our sins, * nor does He requite us according to our crimes.

P: For as the heavens are high above the earth, * so surpassing is His kindness toward those who fear Him.

All: As far as the east is from the west, * so far has He put our transgressions from us.

P: As a father has compassion on his children, * so the Lord has compassion on those who fear Him,

All: For He knows how we are formed; * He remembers that we are dust.

P: Man's days are like those of grass; * like a flower of the field he blooms;

All: The wind sweeps over him and He is gone, * and his place knows him no more.

P: But the kindness of the Lord is from eternity to eternity toward those who fear Him, * and His justice toward children's children.

All: Among those who keep His covenant * and remember to fulfill His precepts.

P: The Lord has established His throne in heaven, * and His kingdom rules over all.

All: Bless the Lord, all you His angels, you mighty in strength, who do His bidding, * obeying His spoken word.

P: Bless the Lord, all you His hosts, * His ministers, who do His will.

All: Bless the Lord, all His works, everywhere in His domain. * Bless the Lord, O my soul!

All: Bless the Lord, all His works, everywhere in His domain. * Bless the Lord, O my soul!

P: Glory be to the Father.

All: As it was in the beginning.

Psalm 116

P: Praise the Lord, all you nations; * glorify Him, all you peoples!

All: For steadfast is His kindness toward us, * and the fidelity of the Lord endures forever.

P: Glory be to the Father.

All: As it was in the beginning.

Psalm148
Psalm 149

P: Sing to the Lord a new song * of praise in the assembly of the faithful.

All: Let Israel be glad in their maker, * let the children of Sion rejoice in their king.

P: Let them praise His name in the festive dance, * let them sing praise to Him with timbrel and harp.

All: For the Lord loves His people, * and He adorns the lowly with victory.

P: Let the faithful exult in glory; * let them sing for joy upon their couches.

All: Let the high praises of God be in their throats * and let two-edged swords be in their hands:

P: To execute vengeance on the nations, * punishments on the peoples;

All: To bind their kings with chains, * their nobles with fetters of iron;

P: To execute on them the written sentence. * This is the glory of all His faithful. All: Glory be to the Father.

P: As it was in the beginning.

Psalm 150

Canticle of the Three Youths

Daniel 3:57-88 and 56

P: Bless the Lord, all you works of the Lord, * praise and exalt Him above all forever.

All: Angels of the Lord, bless the Lord, * you heavens, bless the Lord.

P: All you waters above the heavens, bless the Lord; * all you hosts of the Lord, bless the Lord.

All: Sun and moon, bless the Lord; * stars of heaven, bless the Lord.

P: Every shower and dew, bless the Lord; * all you winds. bless the Lord.

All: Fire and heat, bless the Lord; * cold and chill, bless the Lord.

P: Dew and rain, bless the Lord; * frost and cold, bless the Lord.

All: Ice and snow, bless the Lord; * nights and days, bless the Lord.

P: Light and darkness, bless the Lord; * lightnings and clouds, bless the Lord.

All: Let the earth bless the Lord, * praise and exalt Him above all forever.

P: Mountains and hills, bless the Lord; * everything growing from the earth, bless the Lord.

All: You springs, bless the Lord; * seas and rivers, bless the Lord.

P: You dolphins and all water creatures, bless the Lord; * all you birds of the air, bless the Lord.

All: All you beasts, wild and tame, bless the Lord; * praise and exalt Him above all forever.

P: You sons of men, bless the Lord; * O Israel, bless the Lord.

All: Priests of the Lord, bless the Lord; * servants of the Lord, bless the Lord.

P: Spirits and souls of the just, bless the Lord; * holy men of humble heart, bless the Lord.

All: Ananias, Azarias, Misael, bless the Lord; * praise and exalt Him above all forever.

P: Let us bless the Father and the Son and the Holy Spirit, * let us praise and exalt God above all forever.

All: Blessed are you, Lord, in the firmament of heaven, * praiseworthy and glorious forever!

After the above canticle the Canticle of Zachary may be said.

3. The foregoing psalms and canticles may be sung in whole or in part, depending on the duration of the procession. Having come into the stational church the following versicles and prayers are said in front of the altar:

P: Blessed are you, Lord God of our fathers.

All: And praiseworthy and glorious forever.

P: Let us bless the Father and the Son and the Holy Spirit.

All: Let us praise and exalt Him above all forever.

P: Blessed are you, Lord, in the firmament of heaven.

All: Praiseworthy and glorious and exalted above all forever.

P: Bless the Lord, O my soul.

All: And never forget His many benefactions.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May he also be with you.

Let us pray.

For the three orations that follow here see the end of the Te Deum.

PROCESSION FOR TRANSFERRING SACRED RELICS

The church and the streets in the path of the procession ought to be decorated as fittingly as possible. The priests and other ministers should be clothed in sacred vestments, either white or red, depending on the saints whose relics are being transferred. All who accompany the sacred relics are to carry lighted candles. During the procession the Litany of the Saints is sung, in which will be inserted the names of the saints to whom honor is being paid. In addition to the litany the following hymns and psalms may be sung: the "Te Deum"; psalm 148; psalm 149; and psalm 150; or any other psalms and hymns from the Proper or Common of the saints concerned.

EXORCISM

INTRODUCTION

That there is a world of demons is a teaching of revealed religion which is perfectly clear to all who know Sacred Scripture and respect and accept its word as inspired of God. It is part of the whole Christian-Judaeo heritage. There are some who hold that even if revelation were not so absolute, an inference of the existence of evil spirits can be drawn from the magnitude of evil in the world. They say that human malice and depravity even at its worst is not sufficient to account for it, and it must be concluded that the devil is a real person and that his sway is tremendous. As Francois Mauriac writes in his life of St. Margaret of Cortona: "Evil is Someone, Someone who is multiple and whose name is legion.... It is one thing to be in the realm of the demons, as we all are when we have lost the state of grace, and quite another to be held and surrounded, literally possessed by him."

One gets the impression that the teaching about the devil's existence is not a particularly popular one in our time. C. S. Lewis in his "Screwtape Letters" says something to the effect that if the little inexperienced novice devils, about to start out on their work of seducing men, can convince men that the devil does not exist, then half the battle is already won.

The first book of the Holy Bible recounts the seduction of Adam and Eve by the Prince of Darkness; but it is to the last book that we must go for his origin. "Then war broke out in heaven. Michael and his angels had to fight the dragon; the dragon fought, and so did his angels. But they were defeated, and a place was no longer found for them in heaven. That huge dragon, the ancient serpent, was hurled down, he who is called the devil and Satan, he who leads the whole world astray. He was hurled down to death, and his angels were hurled down with him."[1]

Christ our Lord overcame Satan on the cross, and ever since the latter's empire is shaken. Man is delivered from the power of darkness and transferred to the kingdom of the Son. Yet the devil is not completely vanquished or trodden underfoot once for all, and the warfare against him is carried out by Christ and His Church until the end of time. Therefore, St. Paul is prompted to admonish us: "Put on all the armor that God has forged, that you may be able to make a stand against the devil's cunning tricks. Our wrestling is not against weak human nature, but against the Principalities and the Powers, against those that rule the world of darkness, the wicked spirits that belong to an order higher than ours.... With all this take up the shield of faith, with which you will be enabled to put out all the flaming arrows of the wicked enemy."[2]

Against these unclean spirits the Church uses as her weapons prayers, blessings, holy water, and other sacramentals to combat the ordinary power that the former wield over men. But apart from this ordinary and general power that Providence allows Satan there is also a special and terrible satanic influence called possession--the domination by the demon over man's bodily organs and his lower spiritual faculties. In later Christian times the term obsession is used instead of possession, the former connoting a lesser kind of demonic disturbance. That Christ reckoned with this satanic power in the same way that the Church has throughout her centuries is evident from the New Testament; see for example Mt 9.32-34, Lk 8.2, Mk 9.13 ff.

To be possessed can mean that Satan has gained mastery over the will so devastatingly that sinfulness passes beyond ordinary depravity in the world, and its cause must be sought in a power above the order of nature. To be possessed can mean that Satan has beclouded the intellect, so that the light of faith cannot illuminate it. To be possessed can mean that Satan has befuddled a person's reason; in fact, simple and superstitious folk have wrongly made lunacy synonymous with diabolical infestation. In some instances of possession recounted in the New Testament, molestation by the devil is manifested in various disturbances of the human body itself, where he has gained control over a man's sight, hearing, speech, or the physical organism in general.[3]

Christ handed down to the Church the power He once exercised over demons. The early Christians were deeply influenced by what they had learned of their Master's dealing with evil spirits, and there was on their part frequent use of the charismatic gifts of healing the sick and driving out devils. But the prayers and forms used for exorcism in the first centuries have not come down to us, outside the ones used in baptism. Exorcism became part of the baptismal rite somewhere around 200 A.D. Thus the ancient liturgical records which date from the third century those dealing with baptism, give us the early Christians' belief about Satan and his intervention in the affairs of man. In the devil's hatred for God he turned on man, who is made in God's image. In consequence of original sin men are no longer temples of the Holy Spirit but rather the habitations of the demon. Not too much distinction is made between the possessed and the unbaptized. Isidore of Seville puts both on the same level, and says that exorcism is the ceremony of banishing the most wicked influence of the devil from catechumens and possessed alike.[4]

It is difficult to fix precisely the time of origin of a special rite for exorcism. The evidence would indicate that in the early Church acts of exorcism consisted mainly in the sign of the cross, invoking the name of Jesus, and renunciations of Satan and adjurations and threats uttered against him. But later on, especially in the Latin Church, the rites of exorcism become more and more numerous, until in the highly imaginative Middle Ages there is actually a profusion of them. To this period we must attribute beliefs and practices which are superstitious to an extreme. Devils are believed to exist in the guise of certain material bodies. Demonic possession is confounded with epilepsy and other mental or psychic disorders. Rituals of this time prescribe that the subject remain in the presence of the exorcist throughout the period of exorcism, that he observe a strict fast and limit his diet to blessed water, salt, and vegetables, that he wear new clothes, that he abstain from the marital act. No less complicated are the injunctions for the exorcist. And by the time we come to the fourteenth century magical practices have been introduced into the ceremonies.

No doubt the present rite for exorcism will undergo improvement and revision along with the general revision of the liturgical books recommended by Vatican Council II. But compared to former times the rite as given in the Roman Ritual today is characterized by great sobriety. Some minds might still discern traces of a certain naivete, yet at any rate it has been purged of the unfortunate accretions of a period ruled much more by human credulity than by the unadulterated doctrine of the Church. No longer, for example, does the official text afford any grounds for the erroneous notion that diabolical possession is necessarily a divine retribution visited upon a grievous sinner. God allows this terrible evil in His wisdom without the afflicted person being

necessarily at fault. It is one thing to have fallen into the slavery of sin or to be afflicted with a bodily or mental infirmity, and quite another to have the devil enter into a man and take possession of him.

The general rules for exorcism that follow are a clear indication that we have come a long way from the superstitious notions that prevailed in the era of the Middle Ages. Noteworthy among these rules are the ones that direct that the parties concerned should have recourse to the holy sacraments, and that the sacred words of Holy Writ should be employed rather than any forms devised by the exorcist or someone else. The instructions given below indicate that the Church has carefully guarded the extraordinary power over Satan committed to her by Christ, and that Catholic exorcism is poles removed from any form of dabbling in the spirit world which springs from human chicanery or malice.

--Translator
ENDNOTES

1. Apoc 12.7-9.

2. Eph 6.12-16.

3. Mk 5:1 ff.

4. "Dictionnaire D'Archeologie Chretienne et de Liturgie," V, Pt. 1, 963 ff.

EXORCISM

GENERAL RULES CONCERNING EXORCISM

1. A priest--one who is expressly and particularly authorized by the Ordinary--when he intends to perform an exorcism over persons tormented by the devil, must be properly distinguished for his piety, prudence, and integrity of life. He should fulfill this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power. Moreover, he ought to be of mature years, and revered not alone for his office but for his moral qualities.

2. In order to exercise his ministry rightly, he should resort to a great deal more study of the matter (which has to be passed over here for the sake of brevity), by examining approved authors and cases from experience; on the other hand, let him carefully observe the few more important points enumerated here.

3. Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from some illness, especially one of a psychological nature.[1] Signs of possession may be the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition; and various other indications which, when taken together as a whole, build up the evidence.

4. In order to understand these matters better, let him inquire of the person possessed, following one or the other act of exorcism, what the latter experienced in his body or soul while the exorcism was being performed, and to learn also what particular words in the form had a more intimidating effect upon the devil, so that hereafter these words may be employed with greater stress and frequency.

5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist. For oft times they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil.

6. Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism, or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism, they cause him to fall asleep, and dangle some illusion before him, while they seclude themselves, so that the afflicted one appears to be freed.

8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstitious or forbidden practice.

9. Sometimes the devil will leave the possessed person in peace and even allow him to receive the holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard not to fall into this trap.

10. Therefore, he will be mindful of the words of our Lord (Mt 17.20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore let him avail himself of these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, as far as possible, to do the same.

11. If it can be done conveniently the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. But if the person is ill, or for any valid reason, the exorcism may take place in a private home.

12. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and holy communion, at the discretion of the priest. And in the course of the exorcism he should be fully recollected, with his intention fixed on God, whom he should entreat with firm faith and in all humility. And if he is all the more grievously tormented, he ought to bear this patiently, never doubting the divine assistance.

13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are available, they are to be applied in a reverent way to the breast or the head of the person possessed (the relics must be properly and securely encased and covered). One will see to it that these sacred objects are not treated improperly or that no injury is done them by the evil spirit. However, one should not hold the holy Eucharist over the head of the person or in any way apply it to his body, owing to the danger of desecration.

14. The exorcist must not digress into senseless prattle nor ask superfluous questions or such as are prompted by curiosity, particularly if they pertain to future and hidden matters, all of which have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and answer only when asked. Neither ought he to give any credence to the devil if the latter maintains that he is the spirit of some saint or of a deceased party, or even claims to be a good angel.

15. But necessary questions are, for example: the number and name of the spirits inhabiting the patient, the time when they entered into him, the cause thereof, and the like. As for all jesting, laughing, and nonsense on the part of the evil spirit-- the exorcist should prevent it or contemn it, and he will exhort the bystanders (whose number must be very limited) to pay no attention to such goings on; neither are they to put any question to the subject. Rather they should intercede for him to God in all humility and urgency.

16. Let the priest pronounce the exorcism in a commanding and authoritative voice, and at the same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely vexed, then he oppresses and threatens all the more. If he notices that the person afflicted is experiencing a disturbance in some part of his

body or an acute pain or a swelling appears in some part, he traces the sign of the cross over that place and sprinkles it with holy water, which he must have at hand for this purpose.

17. He will pay attention as to what words in particular cause the evil spirits to tremble, repeating them the more frequently. And when he comes to a threatening expression, he recurs to it again and again, always increasing the punishment. If he perceives that he is making progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.

18. The exorcist should guard against giving or recommending any medicine to the patient, but should leave this care to physicians.

19. While performing the exorcism over a woman, he ought always to have assisting him several women of good repute, who will hold on to the person when she is harassed by the evil spirit. These assistants ought if possible to be close relatives of the subject and for the sake of decency the exorcist will avoid saying or doing anything which might prove an occasion of evil thoughts to himself or to the others.

20. During the exorcism he shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. He shall, moreover, command the devil to tell whether he is detained in that body by necromancy, by evil signs or amulets; and if the one possessed has taken the latter by mouth, he should be made to vomit them; if he has them concealed on his person, he should expose them; and when discovered they must be burned. Moreover, the person should be exhorted to reveal all his temptations to the exorcist.

21. Finally, after the possessed one has been freed, let him be admonished to guard himself carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest the last state of that man become worse than the former.

ENDNOTES

1. From the emended text of the 1952 edition.

RITE FOR EXORCISM

1. The priest delegated by the Ordinary to perform this office should first go to confession or at least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before him the person possessed (who should be bound if there is any danger), he traces the sign of the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which follow it. All present are to make the responses. At the end of the litany he adds the following:

Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take vengeance on our sins. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 53

After the psalm the priest continues:

P: Save your servant.

All: Who trusts in you, my God.

P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him (her). Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours, bound by the fetters of sin, may be pardoned by your loving kindness.

Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and for all consigned that fallen and apostate tyrant to the flames of hell, who sent your only- begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch from ruination and from the clutches of the noonday devil this human being made in your image and likeness. Strike terror, Lord, into the beast now laying waste your vineyard. Fill your servants with courage to fight manfully against that reprobate dragon, lest he despise those who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel free." Let your mighty hand cast him out of your servant, N.,✠ so he may no longer hold captive this person whom it pleased you to make in your image, and to redeem through your Son; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

2. Then he commands the demon as follows:

I command you, unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, moveover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

A Lesson from the holy Gospel according to St. John

John 1.1-14

As he says these opening words he signs himself and the possessed on the brow, lips, and breast.

A Lesson from the holy Gospel according to St. Mark

Mark 16.15-18

At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all creation. He that believes and is baptized will be saved; he that does not believe will be condemned. And in the way of proofs of their claims, the following will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; they will take up serpents in their hands, and if they drink something deadly, it will not hurt them; they will lay their hands on the sick, and these will recover."

A Lesson from the holy Gospel according to St. Luke

Luke 10.17-20

At that time the seventy-two returned in high spirits. "Master," they said, "even the demons are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall like lightning that flashes from heaven. But mind: it is I that have given you the power to tread upon serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but rejoice in the fact that your names are engraved in heaven."

A Lesson from the holy Gospel according to St. Luke

Luke 11.14-22

At that time Jesus was driving out a demon, and this particular demon was dumb. The demon was driven out, the dumb man spoke, and the crowds were enraptured. But some among the people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid in ruins; and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive out demons by the finger of God, then, evidently the kingdom of God has by this time made its way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful possession of his property; but should one mightier than he attack and overcome him, he will strip him of his armor, on which he had relied, and distribute the spoils taken from him."

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to your holy apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Depart, you devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on your holy name in fear and trembling, asking that you grant me, your unworthy servant, pardon for all my sins, steadfast faith, and the power--supported by your mighty arm--to confront with confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and God, who are coming to judge both the living and the dead and the world by fire.

All: Amen.

4. Next he makes the sign of the cross over himself and the one possessed, places the end of the stole on the latter's neck, and, putting his right hand on the latter's head, he says the following in accents filled with confidence and faith:

P: See the cross of the Lord; begone, you hostile powers!

All: The stem of David, the lion of Juda's tribe has conquered.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God and Father of our Lord Jesus Christ, I appeal to your holy name, humbly begging your kindness, that you graciously grant me help against this and every unclean spirit now tormenting this creature of yours; through Christ our Lord.

All: Amen.
Exorcism

I cast you out, unclean spirit, along with every satanic power of the enemy, every spectre from hell, and all your fell companions; in the name of our Lord Jesus✠Christ Begone and stay far from this creature of God.✠For it is He who commands you, He who flung you headlong from the heights of heaven into the depths of hell. It is He who commands you, He who once stilled the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter of justice, you root of all evil and vice? seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him, who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the

paschal lamb, crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which follow are traced on the brow of the possessed person). Begone, then, in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. Give place to the Holy Spirit by this sign of the holy ✠ cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Creator and defender of the human race, who made man in your own image, look down in pity on this your servant, N., now in the toils of the unclean spirit, now caught up in the fearsome threats of man's ancient enemy, sworn foe of our race, who befuddles and stupefies the human mind, throws it into terror, overwhelms it with fear and panic. Repel, O Lord, the devil's power, break asunder his snares and traps, put the unholy tempter to flight. By the sign ✠ (on the brow) of your name, let your servant be protected in mind and body. (The three crosses which follow are traced on the breast of the possessed person). Keep watch over the inmost recesses of his (her) ✠ heart; rule over his (her) ✠ emotions; strengthen his (her) ✠ will. Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, O Lord, as we call on your holy name, that the evil spirit, who hitherto terrorized over us, may himself retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render you the service which is your due; through Christ our Lord.

All: Amen.
Exorcism

I adjure you, ancient serpent, by the judge of the living and the dead, by your Creator, by the Creator of the whole universe, by Him who has the power to consign you to hell, to depart forthwith in fear, along with your savage minions, from this servant of God, N., who seeks refuge in the fold of the Church. I adjure you again, ✠ (on the brow) not by my weakness but by the might of the Holy Spirit, to depart from this servant of God, N., whom almighty God has made in His image. Yield, therefore, yield not to my own person but to the minister of Christ. For it is the power of Christ that compels you, who brought you low by His cross. Tremble before that mighty arm that broke asunder the dark prison walls and led souls forth to light. May the trembling that afflicts this human frame, ✠ (on the breast) the fear that afflicts this image (on the brow) of God, descend on you. Make no resistance nor delay in departing from this man, for it has pleased Christ to dwell in man. Do not think of despising my command because you know me to be a great sinner. It is God ✠ Himself who commands you; the majestic Christ ✠ who commands you. God the Father ✠ commands you; God the Son ✠ commands you; God the Holy ✠ Spirit commands you. The mystery of the cross commands ✠ you. The faith of the holy apostles Peter and Paul and of all the saints commands ✠ you. The blood of the martyrs commands ✠ you. The continence of the confessors commands ✠ you. The

devout prayers of all holy men and women command ✠ you. The saving mysteries of our Christian faith command ✠ you.

Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in whom you found none of your works. For He has already stripped you of your powers and laid waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty before the who]e human race, to whom you proferred by your enticements the poisoned cup of death.

Therefore, I adjure you, profligate dragon, in the name of the spotless ✠ Lamb, who has trodden down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man (woman) ✠ (on the brow), to depart from the Church of God ✠ (signing the bystanders). Tremble and flee, as we call on the name of the Lord, before whom the denizens of hell cower, to whom the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth. The Word made flesh ✠ commands you; the Virgin's Son ✠ commands you; Jesus ✠ of Nazareth commands you, who once, when you despised His disciples, forced you to flee in shameful defeat from a man; and when He had cast you out you did not even dare, except by His leave, to enter into a herd of swine. And now as I adjure you in His ✠ name, begone from this man (woman) who is His creature. It is futile to resist His ✠ will. It is hard for you to kick against the ✠ goad. The longer you delay, the heavier your punishment shall be; for it is not men you are contemning, but rather Him who rules the living and the dead, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God of heaven and earth, God of the angels and archangels, God of the prophets and apostles, God of the martyrs and virgins, God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through Christ our Lord.

All: Amen.
Exorcism

Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the name of Jesus Christ of Nazareth, who was led into the desert after His baptism by John to vanquish you in your citadel, to cease your assaults against the creature whom He has formed from the slime of the earth for His own honor and glory; to quail before wretched man, seeing in him the image of almighty God, rather than his state of human frailty. Yield then to God, ✠ who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army, into the depths of the sea. Yield to God, ✠ who, by the singing of holy canticles on the part of David, His faithful servant, banished you from the heart of King Saul. Yield to God, ✠ who condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine scourges, ✠ He in whose sight you and your legions once cried out: "What have we to do with you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He is driving you back into the everlasting fire, He who at the end of time will say to the wicked: "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil and his angels." For you, O evil one, and for your followers there will be worms that never die. An unquenchable fire stands ready for you and for your minions, you prince of accursed murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies, inventor of every obscenity.

Depart, then, ✠ impious one, depart, ✠ accursed one, depart with all your deceits, for God has willed that man should be His temple. Why do you still linger here? Give honor to God the Father ✠ almighty, before whom every knee must bow. Give place to the Lord Jesus ✠ Christ, who shed His most precious blood for man. Give place to the Holy
✠ Spirit, who by His blessed apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in Annas and Saphira; who smote you in King Herod because he had not given honor to God; who by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, ✠ now! Begone, ✠ seducer! Your place is in solitude; your abode is in the nest of serpents; get down and crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly, kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames. You might delude man, but God you cannot mock. It is He who casts you out, from whose sight nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who expels you, He who has prepared everlasting hellfire for you and your angels, from whose mouth shall come a sharp sword, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

5. All the above may be repeated as long as necessary, until the one possessed has been fully freed.

6. It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary, and the Creed, as well as any of the prayers given below.

7. The Canticle of our Lady, with the doxology; the Canticle of Zachary, with the doxology.

Athanasian Creed

P: Whoever wills to be saved * must before all else hold fast to the Catholic faith.

All: Unless one keeps this faith whole and untarnished, * without doubt he will perish forever.

P: Now this is the Catholic faith: * that we worship one God in Trinity, and Trinity in unity;

All: Neither confusing the Persons one with the other, * nor making a distinction in their nature.

P: For the Father is a distinct Person; and so is the Son, * and so is the Holy Spirit.

All: Yet the Father, Son, and Holy Spirit possess one Godhead, * co-equal glory, co-eternal majesty.

P: As the Father is, so is the Son, * so also is the Holy Spirit.

All: The Father is uncreated, the Son is uncreated, * the Holy Spirit is uncreated.

P: The Father is infinite, the Son is infinite, * the Holy Spirit is infinite.

All: The Father is eternal, the Son is eternal, * the Holy Spirit is eternal.

P: Yet they are not three eternals, * but one eternal God.

All: Even as they are not three uncreated, or three infinites, * but one uncreated and one infinite God.

P: So likewise the Father is almighty, the Son is almighty, * the Holy Spirit is almighty. All: Yet they are not three almighties, * but they are the one Almighty.

P: Thus the Father is God, the Son is God, * the Holy Spirit is God.

All: Yet they are not three gods, * but one God.

P: Thus the Father is Lord, the Son is Lord, * the Holy Spirit is Lord.

All: Yet there are not three lords, * but one Lord.

P: For just as Christian truth compels us to profess that each Person is individually God and Lord, * so does the Catholic religion forbid us to hold that there are three gods or lords.

All: The Father was not made by any power; * He was neither created nor begotten.

P: The Son is from the Father alone, * neither created nor made, but begotten.

All: The Holy Spirit is from the Father and the Son, * neither made nor created nor begotten, but He proceeds.

P: So there is one Father, not three; one Son, not three; * one Holy Spirit, not three.

All: And in this Trinity one Person is not earlier or later, nor is one greater or less; * but all three Persons are co-eternal and co-equal.

P: In every way, then, as already affirmed, * unity in Trinity and Trinity in unity is to be worshipped.

All: Whoever, then, wills to be saved * must assent to this doctrine of the Blessed Trinity.

P: But it is necessary for everlasting salvation * that one also firmly believe in the incarnation of our Lord Jesus Christ.

All: True faith, then, requires us to believe and profess * that our Lord Jesus Christ, the Son of God, is both God and man.

P: He is God, begotten of the substance of the Father from eternity; * He is man, born in time of the substance of His Mother.

All: He is perfect God, and perfect man * subsisting in a rational soul and a human body.

P: He is equal to the Father in His divine nature, * but less than the Father in His human nature as such.

All: And though He is God and man, * yet He is the one Christ, not two;

P: One, however, not by any change of divinity into flesh, * but by the act of God assuming a human nature.
All: He is one only, not by a mixture of substance, * but by the oneness of His Person.

P: For, somewhat as the rational soul and the body compose one man, * so Christ is one Person who is both God and man;

All: Who suffered for our salvation, who descended into hell, * who rose again the third day from the dead;

P: Who ascended into heaven, and sits at the right hand of God the Father almighty, * from there He shall come to judge both the living and the dead.

All: At His coming all men shall rise again in their bodies, * and shall give an account of their works.

P: And those who have done good shall enter into everlasting life, * but those who have done evil into ever lasting fire.

All: All this is Catholic faith, * and unless one believes it truly and firmly one cannot be saved.

P: Glory be to the Father

All: As it was in the beginning.

{Here follow a large number of psalms which may be used at the exorcist's discretion but are not a necessary part of the rite. Some of them occur in other parts of the Ritual

and are so indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm 53; psalm 117; psalm 34; psalm 30; psalm 21, psalm 3; psalm 10; psalm 12.

Prayer Following Deliverance

Almighty God, we beg you to keep the evil spirit from further molesting this servant of yours, and to keep him far away, never to return. At your command, O Lord, may the goodness and peace of our Lord Jesus Christ, our Redeemer, take possession of this man (woman). May we no longer fear any evil since the Lord is with us; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

EXORCISM OF SATAN AND THE FALLEN ANGELS

{Whereas the preceding rite of exorcism is designated for a particular person, the present one is for general use--to combat the power of the evil spirits over a community or locality.}

The following exorcism can be used by bishops, as well as by priests who have this authorization from their Ordinary.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Prayer to St. Michael the Archangel

St. Michael the Archangel, illustrious leader of the heavenly army, defend us in the battle against principalities and powers, against the rulers of the world of darkness and the spirit of wickedness in high places. Come to the rescue of mankind, whom God has made in His own image and likeness, and purchased from Satan's tyranny at so great a price. Holy Church venerates you as her patron and guardian. The Lord has entrusted to you the task of leading the souls of the redeemed to heavenly blessedness. Entreat the Lord of peace to cast Satan down under our feet, so as to keep him from further holding man captive and doing harm to the Church. Carry our prayers up to God's throne, that the mercy of the Lord may quickly come and lay hold of the beast, the serpent of old, Satan and his demons, casting him in chains into the abyss, so that he can no longer seduce the nations.

Exorcism

> In the name of Jesus Christ, our Lord and God, by the intercession of Mary, spotless Virgin and Mother of God, of St. Michael the Archangel, of the blessed apostles Peter and Paul, and of all the saints, and by the authority residing in our holy ministry, we steadfastly proceed to combat the onslaught of the wily enemy.

Psalm 67

P: God arises; His enemies are scattered, * and those who hate Him flee before Him.

All: As smoke is driven away, so are they driven; * as wax melts before the fire, so the wicked perish before God.

P: See the cross of the Lord; begone, you hostile powers!

All: The stem of David, the lion of Juda's tribe has conquered.

P: May your mercy, Lord, remain with us always.

All: For we put our whole trust in you.

We cast you out, every unclean spirit, every satanic power, every onslaught of the infernal adversary, every legion, every diabolical group and sect, in the name and by the power of our Lord Jesus ✠Christ. We command you, begone and fly far from the Church of God, from the souls made by God in His image and redeemed by the precious blood of the divine Lamb. ✠No longer dare, cunning serpent, to deceive the human race, to persecute God's Church, to strike God's elect and to sift them as wheat. ✠For the Most High God commands you, ✠He to whom you once proudly presumed yourself equal; He who wills all men to be saved and come to the knowledge of truth. God the Father ✠commands you. God the Son ✠commands you. God the Holy ✠Spirit commands you. Christ, the eternal Word of God made flesh, commands you, who humbled Himself, becoming obedient even unto death, to save our race from the perdition wrought by your envy; who founded His Church upon a firm rock, declaring that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world. The sacred mystery of the cross ✠ commands you, along with the power of all mysteries of Christian faith. ✠The exalted Virgin Mary, Mother of God, ✠commands you, who in her lowliness crushed your proud head from the first moment of her Immaculate Conception. The faith of the holy apostles Peter and Paul and the other apostles ✠commands you. The blood of martyrs and the devout prayers of all holy men and women command ✠you.

Therefore, accursed dragon and every diabolical legion, we adjure you by the living ✠God, by the true ✠ God, by the holy ✠God, by God, who so loved the world that He gave His only-begotten Son, that whoever believes in Him might not perish but have everlasting life; to cease deluding human creatures and filling them with the poison of everlasting damnation; to desist from harming the Church and hampering her freedom. Begone, Satan, father and master of lies, enemy of man's welfare. Give place to Christ, in whom you found none of your works. Give way to the one, holy, catholic, and apostolic Church, which Christ Himself purchased with His blood. Bow down before God's mighty hand, tremble and flee as we call on the holy and awesome name of Jesus, before whom the denizens of hell cower, to whom the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God of heaven and earth, God of the angels and archangels, God of the patriarchs and prophets, God of the apostles and martyrs, God of the confessors and virgin God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of all things visible and invisible, whose kingdom is without end; we humbly entreat your glorious majesty to deliver us by your might from every influence of the accursed spirits, from their every evil snare and deception, and to keep us from all harm; through Christ our Lord.

All: Amen.

P: From the snares of the devil.

All: Lord, deliver us.

P: That you help your Church to serve you in security and freedom.

All: We beg you to hear us.

P: That you humble the enemies of holy Church.

All: We beg you to hear us.

The surroundings are sprinkled with holy water.

LITANIES

LITANY OF THE HOLY NAME OF JESUS

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Jesus, hear us.

Jesus, graciously hear us.

God, the Father in heaven, have mercy on us.* (After each invocation: "Have mercy on us."

God, the Son, Redeemer of the world,

God, the Holy Spirit,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, splendor of the Father,

Jesus, brightness of eternal light,

Jesus, king of glory,

Jesus, sun of justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, God of power,

Jesus, father of the world to come,

Jesus, angel of great counsel,

Jesus, most powerful,

Jesus, most patient,

Jesus, most obedient,

Jesus, meek and humble of heart,

Jesus, lover of chastity,

Jesus, lover of us,

Jesus, God of peace,

Jesus, author of life,

Jesus, model of virtue,

Jesus, zealous for souls,

Jesus, our God,

Jesus, our refuge,

Jesus, father of the poor,

Jesus, treasure of the faithful,

Jesus, good shepherd,

Jesus, true light,

Jesus, eternal wisdom,

Jesus, infinite goodness

Jesus, our way and our life,

Jesus, joy of angels,

Jesus, king of patriarchs,

Jesus, master of the apostles,

Jesus, teacher of the evangelists,

Jesus, strength of martyrs,

Jesus, light of confessors,

Jesus, purity of virgins,

Jesus, crown of all saints,

Be merciful, spare us, O Jesus.

Be merciful, graciously hear us, O Jesus.

From all evil, Jesus, deliver us.* (After each invocation: "Jesus, deliver us.")

From all sin,

From your wrath,

From the snares of the devil,

From all lewdness,

From eternal death,

From the neglect of your inspirations,

By the mystery of your holy incarnation,

By your birth,

By your infancy,

By your truly divine life,

By your labors,

By your agony and passion,

By your cross and dereliction,

By your sufferings,

By your death and burial,

By your resurrection,

By your ascension,

By your joys,
By your glory,

Lamb of God, who take away the sins of the world, spare us, O Jesus.

Lamb of God, who take away the sins of the world, graciously hear us, O Jesus.

Lamb of God, who take away the sins of the world, have mercy on us, O Jesus.

P: Jesus, hear us.

All: Jesus, graciously hear us.

Let us pray.

Lord Jesus Christ, who said: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you"; we beg you to heed our prayers, and grant us the gift of your divine charity, that we may ever love you with all our heart, word, and deed, and never cease to praise you.

Help us, O Lord, always to love and revere your holy name, for you never cease to guide those whom you have firmly established in your love; who live and reign forever and ever.

All: Amen.

LITANY OF THE SACRED HEART OF JESUS

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father in heaven, have mercy on us.* (After each invocation: "Have mercy on us.")

God, the Son, Redeemer of the world,

God, the Holy Spirit,

Holy Trinity, one God,

Heart of Jesus, Son of the eternal Father,

Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother,

Heart of Jesus, substantially united to the Word of God,

Heart of Jesus, infinite in majesty,

Heart of Jesus, sacred temple of God,

Heart of Jesus, tabernacle of the Most High,

Heart of Jesus, house of God and gate of heaven,

Heart of Jesus, aflame with love for men,

Heart of Jesus, abode of justice and love,

Heart of Jesus, full of goodness and love,

Heart of Jesus, endless source of all virtues,

Heart of Jesus, worthy of all praise,

Heart of Jesus, King and center of all hearts,

Heart of Jesus, in whom are all the treasures of wisdom and knowledge,

Heart of Jesus, in whom dwells the fulness of divinity,

Heart of Jesus, in whom the Father was well pleased,

Heart of Jesus, of whose fulness we have all received,

Heart of Jesus, desire of the everlasting hills,

Heart of Jesus, patient and merciful,

Heart of Jesus, enriching all who call upon you,

Heart of Jesus, fountain of life and holiness,

Heart of Jesus, atonement for our sins,

Heart of Jesus, loaded down with opprobrium,

Heart of Jesus, bruised for our offences,

Heart of Jesus, obedient unto death,

Heart of Jesus, pierced with a lance,

Heart of Jesus, source of all consolation,

Heart of Jesus, our life and resurrection,

Heart of Jesus, our peace and reconciliation,

Heart of Jesus, victim for sin,

Heart of Jesus, salvation of those who trust in you,

Heart of Jesus, hope of those who die in you,

Heart of Jesus, delight of all the saints,

Lamb of God, who take away the sins of the world, spare us, O Lord.

Lamb of God, who take away the sins of the world, graciously hear us, O Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

P: Jesus, meek and humble of heart.

All: Let our hearts resemble yours.

Let us pray.

Almighty everlasting God, look upon the heart of your dearly beloved Son, and upon the praise and satisfaction He offers you in the name of sinners and for those who seek your mercy. Be appeased, and grant us pardon in the name of Jesus Christ, your Son, who lives and reigns with you forever and ever.

All: Amen.

LITANY OF THE PRECIOUS BLOOD

{This litany was approved by Pope John XXIII, and on his recommendation included in the Roman Ritual on February 24, 1960. See AAS 52 (1960) 412-13.}

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father in heaven, have mercy on us.*(After each invocation: "Have mercy on us.")

God, the Son, Redeemer of the world,

God, the Holy Spirit,

Holy Trinity, one God,

Blood of Christ, the only-begotten Son of the eternal Father, save us.** (After each invocation: "Save us.")

Blood of Christ, Word of God made flesh,

Blood of Christ, of the New and everlasting Covenant,

Blood of Christ, trickling to the earth in the agony in the garden,

Blood of Christ, pouring from your body in the scourging,

Blood of Christ, flowing from your head in the crowning with thorns,

Blood of Christ, shed on the cross,

Blood of Christ, the price of our salvation,

Blood of Christ, without which there is no remission of sins,

Blood of Christ, drink and cleansing of souls in the Eucharist,

Blood of Christ, flood of mercy,

Blood of Christ, triumphant over demons,

Blood of Christ, strength of martyrs,

Blood of Christ, inspiration of confessors,

Blood of Christ, seed of virgins,

Blood of Christ, help of those in peril,

Blood of Christ, support in our trials,

Blood of Christ, solace in our sorrows,

Blood of Christ, hope of the repentant,

Blood of Christ, comfort the dying,

Blood of Christ, peace and delight of our hearts,

Blood of Christ, pledge everlasting life,

Blood of Christ, deliverance of the souls in purgatory,

Blood of Christ, worthy of all honor and glory,

Lamb of God, who take away the sins of the world, spare us, O Lord.

Lamb of God, who take away the sins of the world, graciously hear us, O Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

P: You have redeemed us, Lord, by your blood.

All: You have made us to reign with our God.

Let us pray.

Almighty everlasting God, who appointed your only-begotten Son as Redeemer of the world, and chose to be appeased by His blood; help us, we beg you, so to reverence this price of our salvation, that we may be protected by its power from the evils of this life, and enjoy its lasting rewards in the life to come; through Christ our Lord.

All: Amen.

LITANY OF THE BLESSED VIRGIN MARY

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father in heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.* (After each invocation: "Pray for us.")

Holy Mother of God,

Holiest of all virgins,

Mother of Christ,

Mother of God's gift to men,

Mother, all pure,

Mother, all chaste,

Mother inviolate,

Mother undefiled,

Mother, worthy of our love,

Mother, worthy of our admiration,

Mother of good counsel,

Mother of our Creator,

Mother of our Savior,

Virgin, all prudent,

Virgin, all venerable,

Virgin, all renowned,

Virgin, all powerful,

Virgin, all mild,

Virgin, all faithful,

Mirror of justice,

Seat of wisdom,

Means of our joy,

Vessel of the Holy Spirit,

Exalted vessel,

Glorious vessel of holiness,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of heaven,

Morning star,

Health of the sick,

Refuge of sinners,

Comforter of the afflicted

Help of Christians,

Queen of angels,

Queen of patriarchs,

Queen of prophets,

Queen of apostles,

Queen of martyrs,

Queen of confessors,

Queen of virgins,

Queen of all saints,

Queen conceived without original sin,

Queen taken into heaven,

Queen of the holy rosary,

Queen of peace,

Lamb of God, who take away the sins of the world, spare us, O Lord.

Lamb of God, who take away the sins of the world, graciously hear us, O Lord.

Lamb of God, who take away the sins of the , world, have mercy on us.

The following prayers are added, in accord with the season of the church year:

From the first Sunday in Advent until Christmas:

P: The angel of the Lord brought the tidings to Mary.

All: And she conceived by the Holy Spirit.

Let us pray.

God, who willed that your Word take flesh in the womb of the blessed Virgin Mary at the angel's message; grant that we, your petitioners, who believe she is truly the Mother of God, may be aided by her intercession, through Christ our Lord.

All: Amen.

From Christmas until Candlemas:

P: After childbirth you remained ever an inviolate Virgin.

All: Mother of God, intercede for us.

Let us pray.

God, who brought to mankind the gift of eternal salvation through the virginal motherhood of blessed Mary; let us be helped by her prayers, since through her we have been favored with the source of life, our Lord Jesus Christ your Son.

All: Amen.

From Candlemas until Easter, and from Trinity Sunday until Advent:

P: Pray for us, O holy Mother of God.

All: That we may be worthy of Christ's promise.

Let us pray.

We entreat you, Lord God, grant us the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy; through Christ our Lord.

All: Amen.

During Eastertime:

P: Be joyful, be glad, O Virgin Mary, alleluia.

All: For the Lord is truly risen, alleluia.

Let us pray.

God, who mercifully brought joy into the world by the resurrection of your Son, our Lord Jesus Christ; grant that we may come to the joy of everlasting life through the prayers of His Mother, the Virgin Mary; through Christ our Lord.

All: Amen.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father in heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.*(After each invocation: "Pray for us.)

St. Joseph,

Illustrious son of David,

Splendor of patriarchs,

Spouse of God's Mother,

Chaste guardian of the Virgin,

Foster-father of the Son of God,

Watchful defender of Christ,

Head of the Holy Family,

Joseph, all just,

Joseph, all pure,

Joseph, all prudent,

Joseph, all courageous,

Joseph, all obedient,

Joseph, all faithful,

Model of patience,

Lover of poverty,

Model of laborers,

Glory of family life,

Protector of virgins,

Mainstay of families,

Solace of the afflicted,

Hope of the sick,

Patron of the dying,

Terror of demons,

Protector of holy Church,

Lamb of God, who take away the sins of the world, spare us, O Lord.

Lamb of God, who take away the sins of the world, graciously hear us, O Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

P: God made him master of His household.

All: And ruler of all His possessions.

Let us pray.

God, who in your indescribable providence singled out St. Joseph as the spouse of your holy Mother, grant we pray, that we may merit to have him for our intercessor in heaven, whom we venerate as our defender here on earth. We ask this of you who live and reign forever and ever. All: Amen.

BLESSINGS FORMERLY RESERVED TO RELIGIOUS ORDERS

Only hours before going to press we learned from the new "Instruction" of September 26, 1964 that the following blessings, except for the first, are no longer reserved. That explains why they are listed separately here.

1. BLESSING AND ERECTING STATIONS OF THE CROSS

(Reserved to the Bishops of the World)

(This is given under Rite for Erecting Stations of the Cross)

2. BLESSING AND ERECTING STATIONS OF THE SORROWFUL MOTHER IN HONOR OF OUR LADY OF THE SEVEN DOLORS

(Formerly reserved to the Order of Servites)

(Approved by the Congregation of Sacred Rites, March 10, 1883)

The priest vests in surplice and purple stole. He should be assisted by clerics or other ministrants, who hold the aspersory, thurible, and incense boat. First the priest goes up to the altar predella and addresses the people briefly on the excellence and value of this devotion of the Stations of the Sorrowful Mother. After this he kneels on the lowest step of the altar and intones the Veni Creator, which is continued by the choir. When the hymn is finished he says:

P: Send forth your Spirit and all things shall be recreated.

All: And you shall renew the face of the earth.

Let us pray.

God, who instructed the hearts of the faithful by the light of the Holy Spirit, guide us by your Spirit to desire only what is good and so always to find joy in His comfort.

Lord, we beg you to protect this people from every adversity, by the intercession of blessed Mary, ever a Virgin; and as they fervently bow down before you shield them by your benevolence from all wiles of the enemy.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you; through Christ our Lord.

All: Amen.

Then the priest blesses the paintings or images of the stations:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who do not forbid us to carve or paint likenesses of your saints, in order that whenever we look at them with our bodily eyes we may call to mind their holy lives, and resolve to follow in their footsteps; may it please you to bless and to hallow these images, which have been made in memory and honor of the Sorrowful Virgin and Mother of God. And grant that all who in their presence pay devout homage to the sorrows which the blessed Virgin Mary endured throughout the life, suffering, and death of her only-begotten Son, our Lord Jesus Christ, may by her merits and pleading obtain your grace in this life and everlasting glory in the life to come; through Christ our Lord.

All: Amen.

The priest puts incense into the thurible and blesses it. And taking the aspersory he sprinkles the images with holy water, saying:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Then taking the thurible he incenses them without saying anything. In a private oratory the incensation may be omitted.

After the blessing of the images the priest, accompanied by the clergy, goes in procession to the place where the first station is to be erected. The procession is led by the cross-bearer (who walks between two acolytes carrying lighted candles). The priest kisses the first image and then hangs it in place, either himself or with the help of another cleric. He then reads the meditation and prayers proper to this station; and the same is done at the other stations. After this he proceeds to the shrine or the image of the Sorrowful Mother, during which time the Stabat Mater is sung. At the shrine the priest says:

P: Pray for us, O Virgin of many sorrows.

All: That we may be worthy of Christ's promise.

Let us pray.

O God, during whose passion, as Simeon had foretold, a sword of sorrow pierced the tender heart of the glorious Virgin and Mother Mary; mercifully grant that we who meditate on her sufferings may attain the blessed effect of your passion. We ask this of you who live and reign forever and ever.

All: Amen.

Next the Te Deum is sung, along with its versicles and oration.

Then the priest kneels and invokes the help of the Sorrowful Mother, saying the following words three times:

P: Virgin, most sorrowful.

All: Pray for us.

Lastly the priest goes up to the altar predella, and turning toward the people blesses them with the words:

Together with her beloved Son, may Mary, Virgin most sorrowful, bless us.

3. BLESSING AND INVESTITURE WITH SCAPULAR OF BLESSED TRINITY

(Formerly reserved to the Order of the Holy Trinity for the Ransoming of Captives)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we beg you in your boundless goodness to bless this garment which our holy fathers have sanctioned for those who renounce the world, in token of the innocence and humility which should be theirs. May this servant of yours, who is to wear it, likewise put on you. We ask this of you who live and reign forever and ever.

All: Amen.

He sprinkles the scapular with holy water; then continues:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear, Lord, our humble entreaties, and be pleased to bless this servant of yours, whom we invest in your name with the religious garb of the Most Holy Trinity. May he (she), by your bounty, persevere in piety and deserve to attain everlasting life; through Christ our Lord.

All: Amen.

Then he invests the person with the scapular, saying:

Take this garb of the Most Holy Trinity. May it help you to grow in faith, hope, and charity; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, who enable us, your servants, in our profession of the true faith, to acknowledge the glory of the three Persons in the eternal Godhead, and to adore their oneness of nature, their co-equal majesty; grant, we pray, that by steadfastness in that faith we may ever be guarded against all adversity.

God, whom it has pleased to found, through your saints John and Felix, the Order of the Most Holy Trinity for ransoming captives from the power of the Saracens; grant, we pray, that by their merits and intercession, and by your aid, this servant of yours may be delivered from the slavery of both body and soul; through Christ our Lord.

All: Amen.

May the Blessed Trinity add you to the number of the brothers and sisters of our confraternity. And although we are unworthy of admitting you, yet we fervently pray that the Most Holy Trinity may help you to lead a good life, and to persevere in your resolution. And as today brotherly love joins us in a spiritual bond here on earth, so may the divine goodness, in whom all love has its origin and its growth, be pleased to unite us with His faithful in heaven; through Christ our Lord.

All: Amen.

Then he gives the blessing:

May the peace and blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

4. BLESSING OF THE ROSARY OR TRISAGION OF THE MOST HOLY TRINITY

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, whom it pleased to reveal the mystery of the Blessed Trinity through your only-begotten Son, and through the prophets and the apostles, so that we on earth, imitating the choirs of holy angels might offer devout and worthy praise to you; we appeal to your goodness, asking that you bless and hallow these rosaries (this rosary), which the Church has sanctioned for the honor and praise of the Most Holy Trinity. Let them (it) be endowed with such power of the Holy Spirit, that whoever carries one on his person or reverently keeps it in his home, or devoutly recites it may be protected by you from every danger to body and soul. Let him (her) share in all the graces, privileges and indulgences granted by the Holy See; and in the hour of death let him (her) deserve to be presented by your holy angels at the throne of your divine majesty; through Christ our Lord.

All: Amen.

They (it) are (is) sprinkled with holy water.

5. BLESSING AND INVESTITURE WITH THE BLACK SCAPULAR OF OUR LORD'S SACRED CROSS AND PASSION

(Formerly reserved to the Congregation of Passionists)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and red stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who, in order to redeem the world, willed to be born of a woman, submit to circumcision, to be rejected by the Jews and betrayed by the traitor, Judas, with a kiss; to be bound in chains and led as an innocent Lamb to the slaughter; wantonly made a spectacle of in the presence of Annas and Caiphas, Pilate and Herod; accused by false witnesses; tormented with scourges and indignities; spat upon, crowned with thorns, struck with a reed, blindfolded, stripped of your garments, nailed to the cross, and pierced with a lance. O Lord, by these your sacred sufferings and by your holy cross and death, enlighten your servant's mind and inflame his (her) heart, so that, imbued with your tender charity, he (she) may ever shed tears of compunction, love you with all his (her) heart, and devote himself (herself) wholly to whatever pleases you. We ask this of you who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

The foregoing prayers may be omitted at will. Then the priest says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Blessed be the name of the Lord.

All: Both now and forevermore.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we humbly beg you to bless and to hallow this garment, designed as a reminder of you sacred passion and death. May this servant of yours, who is to wear it, have a part in your suffering, and so deserve to attain the glory of heaven. We ask this of you who live and reign forever and ever.

All: Amen.

Next the priest sprinkles the scapular with holy water and then clothes the person with it, saying:

May the Lord clothe you as a new man, so that, wearing this insignia of a sorrowing penitent, you may keep your eyes fixed on Jesus who was crucified at the hands of wicked men, and mourn over Him with a grief befitting the death of God's firstborn Son. All: Amen.

The priest continues:

By the faculty granted me I make you a partaker of all the spiritual benefits which the Congregation of Passionists enjoys by privilege of the Holy See; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

In conclusion he adds:

May the passion of our Lord Jesus Christ be ever in our hearts. Amen.

6. BLESSING AND INVESTITURE WITH THE RED SCAPULAR OF OUR LORD'S PASSION AND SACRED HEART, AND OF THE IMMACULATE VIRGIN'S LOVING AND COMPASSIONATE HEART

(Formerly reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites, June 25, 1847)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and red stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, and to despoil yourself, taking the form of a servant and becoming obedient, even to the death of the cross; we humbly beg you in your boundless goodness to bless this garment, designed as a reminder of your bitter passion and of your Sacred Heart, as well as a reminder of the loving and compassionate heart of your immaculate Mother. May this servant of yours, who is to wear it, all the better meditate on these mysteries; and may he (she), by the merits and prayers of the blessed Virgin Mary, likewise put on you. We ask this of you who live and reign forever and ever.

All: Amen.

Then the priest sprinkles the scapular with holy water, and invests the person with it, saying:

Take, dear brother (sister), this sacred garb, and divesting yourself of the old man, put on the new man. May you wear it with honor and thus attain everlasting life.

All: Amen.

Then the priest continues:

By the faculty granted me I make you a partaker of all the spiritual benefits with which this holy scapular is endowed by privilege of the Holy See; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

In conclusion the following versicle is said three times:

We therefore implore you to save your servants whom your precious blood redeemed.

7. BLESSING AND INVESTITURE WITH THE BLUE SCAPULAR OF THE IMMACULATE VIRGIN MARY

(Formerly reserved to the Theatines, Clerks Regular)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we humbly beg you in your boundless goodness to bless this garment, designed in honor and memory of the Immaculate Conception of the blessed Virgin Mary, and as a reminder for those who wear it to pray for the conversion of sinners. May this servant of yours, who is to wear it, by the merits and prayers of the blessed Virgin Mary, likewise put on you. We ask this of you who live and reign forever and ever.

All: Amen.

The priest sprinkles the scapular(s) with holy water, without saying anything; and then invests the person(s) with it, saying to each one:

Take, dear brother (sister), this scapular of the Immaculate Conception of the blessed Virgin Mary, so that by her intercession you may divest yourself of the old man, and be cleansed from every stain of sin. May you keep it spotless and thus attain everlasting life; through Christ our Lord.

All: Amen.

The priest continues:

By the faculty granted me, I make you a partaker of all the spiritual benefits which the Congregation of Clerks Regular enjoys by God's grace and the privilege of the Holy See; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then he kneels, and together with the person(s) just enrolled he says the following prayers three times:

Let praise and thanksgiving be offered at every moment to the holy and godly sacrament.

Blessed be the holy and immaculate conception of the blessed Virgin Mary, Mother of God.

The faithful should be urged to repeat these praises over and over, in order to gain the indulgences attached thereto. (Decree of Pius VII, June 30, 1818; Brief of Leo XIII, Sept. 10, 1878; Decree of Pius X, April 10, 1913).

8. BLESSING AND INVESTITURE WITH THE BLACK SCAPULAR OF OUR LADY OF SORROWS

(Formerly reserved to the Order of Servites)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Almighty everlasting God, whom it pleased to lift up a fallen world by the death of your only-begotten Son, in order to deliver us from everlasting condemnation, and to lead us to the joys of the kingdom of heaven; we beg you to look with favor on this family of your servants, founded in the name of the blessed Virgin of the Seven Sorrows, of which family this servant of yours wishes to be a member. Let the number of those who faithfully serve you be increased. Let this candidate be delivered from all vexations of the world and of the flesh and of the snares of the devil; and by the prayers of the blessed Virgin Mary, of St. Augustine, of St. Philip, and of the seven holy fathers and founders of our Order, may he (she) attain the true joys that last forever; through Christ our Lord.

All: Amen.

Turning to the scapular which lies on the altar the priest says:

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we humbly beg you in your boundless goodness to bless this garment, which our holy fathers have sanctioned to be worn by us in token of innocence and lowliness, and in memory of the Seven Sorrows of the blessed Virgin Mary. May he (she), who is to wear it, likewise put on you, our Savior, in body and soul. We ask this of you who live and reign forever and ever.

All: Amen.

He sprinkles the scapular with holy water, saying:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

Then he blesses the rosary of the Seven Sorrows, using the prayer "Almighty and merciful God" given below; and he sprinkles the rosary with holy water.

After this he invests the person (who is kneeling before him) with the scapular, saying:

Take, dear brother (sister), this habit of the blessed Virgin Mary, the special badge of her servants, as a reminder of the Seven Sorrows she endured during the life and death of her only- begotten Son. And having been invested with it, may you by her patronage attain everlasting life.

All: Amen.

Then he hands the rosary to the person, saying:

Take the rosary of the blessed Virgin Mary, designed to commemorate her Seven Sorrows. As your lips utter her praises, may your heart fully commiserate with her in her sufferings.

All: Amen.

Lastly he blesses the person(s), saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

9. BLESSING OF THE ROSARY OF THE SEVEN SORROWS

(Formerly reserved to the Order of Servites)

The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who, out of exceeding love for us, willed that your only-begotten Son, our Lord Jesus Christ, come down on earth for our salvation, taking our flesh and submitting to the torment of the cross; we humbly beg you in your boundless goodness to bless and to hallow this rosary, which your faithful Church has consecrated to the memory of the Seven Sorrows of the Mother of your Son. Let it be endowed with such power of the Holy Spirit, that whoever recites it, or carries it on his person, or reverently keeps it in his home, may always and everywhere in this life be shielded from all enemies, visible and invisible, and at the hour of death attain the grace of being presented to you by the blessed Virgin Mary, crowned with the aureole of good works through Christ our Lord.

All: Amen.

The priest sprinkles the rosary with holy water.

10. SHORT FORM FOR BLESSING THE ROSARY OF THE SEVEN SORROWS

(Formerly reserved to the Order of Servites)

(Approved by the Congregation of Sacred Rites, Feb. 11, 1925)

This form may be used only in a private manner, whenever through force of circumstances it would be very inconvenient to use the longer form.

May this rosary be blessed and hallowed for the praise and glory of the Virgin Mary, Mother of God, and in memory of the sorrows she endured during the life and death of her Son, our Lord Jesus Christ; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

11. BLESSING AND INVESTITURE WITH SCAPULAR OF OUR LADY OF MOUNT CARMEL

(Formerly reserved to the Order of Discalced Carmelites)

The person who is to receive the scapular is kneeling. The priest vested in surplice and white stole, says:

The antiphon, versicles, and the prayer "May Christ," etc., for all of which see below. Then he adds the following versicles and oration:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Blessed be the name of the Lord.

All: Both now and forevermore.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God and everlasting Father, who willed that your only- begotten Son be clothed in our mortal nature, we humbly beg you in your boundless goodness to let your blessing flow out on this garment, which our holy fathers have sanctioned to be worn by those who renounce the world, in token of innocence and lowliness. Let it please you to endow it with such blessing, that he (she), who is to wear it, may likewise put on our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

Then he says the prayer "We earnestly beg you," etc., see below; after which he sprinkles the habit with holy water. If only the habit is to be blessed, the blessing begins with the versicle Our help etc. (see above) and concludes with the aforementioned prayer "We earnestly beg you," etc. As he invests the person with the habit he says: "Take, dear brother," etc. (see below); after which he adds:

Lord, hear our humble entreaties, and help this servant of yours, whom we enroll in the holy sodality of the Carmelites, to be ever constant and true to his (her) proposal, and to serve you in all holiness. Protect your servant, Lord, with the saving grace of peace; and as he (she) confides himself (herself) to the patronage of blessed Mary, ever a Virgin, let him (her) be safe from all adversaries.

Then he blesses the new member with the sign of the cross, using the prayer "May almighty God," etc., below.

He sprinkles the person with holy water; after which he adds:

By the delegated power which I enjoy, I receive you into the confraternity of the holy order of Carmelites, and enroll you as a partaker of all the spiritual benefits of this order; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

(See the concluding rubric regarding the admonition on p. 692)

12. ANOTHER BLESSING AND INVESTITURE WITH SCAPULAR OF OUR LADY OF MOUNT CARMEL

(Formerly reserved to the Order of Discalced Carmelites)

The person who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

Antiphon: O God, we ponder your kindness within your temple. * As your name, O God, so also your praise reaches to the ends of the earth. Your right hand is full of justice.

Psalm 47
Psalm 132

P: Behold, how good it is, and how pleasant, * where brethren dwell at one!

All: It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron, * till it runs down upon the collar of his robe.

P: It is a dew like that of Hermon, * which comes down upon the mountains of Sion;

All: For there the Lord has pronounced His blessing life forever.

P: Glory be to the Father.

All: As it was in the beginning.

All: Ant.: O God, we ponder your kindness within your temple. * As your name, O God, so also your praise reaches to the ends of the earth. Your right hand is full of justice.

P: Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servant.

All: Who trusts in you, my God.

P: Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him (her).

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

May Christ add you to the number of His faithful; and we, in spite of our unworthiness, include you in our prayers. May God, through His only-begotten Son, the Mediator of God and men, help you to live well, to do good, to persevere in your resolution, and to attain the inheritance of everlasting life. And as today brotherly love joins us in a spiritual bond here on earth, so may the divine goodness, in whom all love has its origin and its growth, be pleased to unite us with His faithful in heaven; through Christ our Lord.

All: Amen.
Let us pray.

Hear, Lord, our humble entreaties, and be pleased to bless this servant of yours, whom we receive in your holy name as a member and a partaker of all the spiritual benefits of this holy order, dedicated in a special way to the blessed Virgin Mary, Mother of your Son. May he (she), by your bounty, remain loyal to the Church and make progress in virtue. Assisted by the prayers of Our holy order, may he (she) deserve to attain everlasting life. We ask this of you who live and reign forever and ever.

All: Amen.

Then turning to the habit he says:

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Lord God of hosts, let us turn to you.

All: Show us your countenance and we will be saved.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We earnestly beg you, O Lord, to let your gracious blessing come on this garment, in which your servant is to be clothed. May it be blessed and endowed with your power to repel all vicious assaults of our visible and invisible enemies.

All: Amen.
Let us pray.

God, head of all the faithful and Savior of the human race, sanctify by your right hand this habit, which is to be worn by your servant in love and devotion to you and your blessed Mother, Our Lady of Mount Carmel. Under your constant guidance let its mystical significance be preserved both in the body and soul of him (her)

who is to wear it; and may he (she) happily attain, along with all your saints, the everlasting reward. We ask this of you who live and reign forever and ever.

All: Amen.
Let us pray.

Creator, preserver, and Savior of all men; God, the generous provider of man's well-being and the giver of all spiritual goods; pour out your blessing on this habit, so that he (she) who is to wear it, aided from on high, may be filled with true faith, firm hope, desired charity, and may never be separated from you. We ask this of you who live and reign forever and ever.

All: Amen.

He sprinkles the habit with holy water, and invests the person with it, saying to each one:

Take, dear brother (sister), this blessed garment, and call on the most holy Virgin, that by her merits you may keep it spotless, be shielded by her from all adversity, and attain everlasting life.

All: Amen.

Then he continues:

By the power delegated to me, I receive you and enroll you as a partaker of all the prayers, penances, suffrages, almsdeeds, fasts, vigils, Masses, canonical hours, as well as all other spiritual favors which, by the merciful help of Jesus Christ, are performed day and night in various places by the members of our whole order; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then he blesses the new member with the sign of the cross, saying:

May almighty God, Maker of heaven and earth, bless you, He who graciously chose you for the society and confraternity of Our Lady of Mount Carmel. We pray to her that in the hour of your death she will crush the head of your adversary, the serpent, so that you may finally and triumphantly possess the palm and crown of the everlasting inheritance; through Christ our Lord.

All: Amen.

Lastly he sprinkles the person with holy water.

If several are being received, the plural forms are used.

If only the habit is to be blessed, the blessing begins with the versicle "Lord, show us your mercy," and concludes with the prayer "Creator," etc.

At the end of the service the priest addresses a few but effectual Words of admonition to the newly enrolled member, to the effect that he order his life wisely and piously, and fulfill all the obligations, both those laid down in general for all tertiaries, as well as the special ones for members who desire to enjoy the so-called "Sabbatine" privileges (concerning which he should fully enlighten the party); moreover, that in future he be assiduous in honoring the Virgin Mother of God with devotions of a special nature, and dedicate himself in filial and sincere affection to her whom he regards in a special way as a most tender Mother.

13. THE SHORT FORM FOR BLESSING AND INVESTITURE WITH THE SCAPULAR OF OUR LADY OF MOUNT CARMEL

(Which can be used more conveniently by the officiating priest especially in a private investiture or when large numbers are being received.)

(Approved by the Congregation of Sacred Rites, July 24, 1888)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole or at least the latter, says:

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Savior of the human race, sanctify by your right hand this habit, which is to be worn by your servant in love and devotion to you and your blessed Mother, Our Lady of Mount Carmel. By her intercession may he (she) be defended from the evil foe and persevere in your grace until death. We ask this of you who live and reign forever and ever.

All: Amen.

Then he sprinkles the habit with holy water, and invests the person with it, saying to each one:

Take this blessed habit, and call on the most holy Virgin, that by her merits you may keep it spotless, be protected by her from all adversity, and attain everlasting life.

All: Amen.

By the power granted me I receive you as a partaker of all the spiritual favors which, by the merciful help of Jesus Christ, are enjoyed by the religious of the Order of Carmelites; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

May almighty God, Creator of heaven and earth, bless you, He who graciously chose you for the confraternity of Our Lady of Mount Carmel. We pray to her that in the hour of your death she will crush the head of the ancient serpent, so that you may finally possess the palm and crown of the everlasting inheritance; through Christ our Lord.

All: Amen.

He sprinkles the person with holy water. If several are being received the plural forms are used. If only the habit is to be blessed, the blessing begins with the versicle Lord, show us your mercy, and concludes with the prayer Lord Jesus Christ, etc.

14. THE SHORT FORM FOR BLESSING AND INVESTITURE FOR THE FIVE FOLLOWING SCAPULARS:

Blessed Trinity, Our Lord's Sacred Passion, the Immaculate Virgin Mary, Our Lady of Sorrows, Our Lady of Mount Carmel

The ones who are to receive the scapulars are kneeling. The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May he also be with you.

Let us pray.

Lord Jesus Christ, head of all the faithful and Savior of the human race, who condescended to clothe yourself in our mortal nature, we humbly beg you in your boundless goodness to bless and to hallow these garments, designed in homage to the Most Blessed Trinity, in honor and in memory of your bitter passion, in honor of the Virgin Mother of God, under the titles of the Immaculate Conception, Our Lady of Sorrows, and Our Lady of Mount Carmel. Grant that those who are to wear them may deserve, by the intercession of your blessed Mother, likewise to put on you, our Savior, both in body and soul. We ask this of you who live and reign forever and ever.

All: Amen.

They are sprinkled with holy water. Then the priest invests each one singly with the scapulars, but he says the respective form only once for all in common:

1. Take this scapular of the Most Holy Trinity. May it help you to grow in faith, hope, and charity, so that you may put on the new man, created in the likeness of God in holiness and righteousness.

2. Take this scapular of the passion of our Lord Jesus Christ, and divesting yourself of the old man, put on the new man. May you wear it with honor and thus attain everlasting life.

3. Take this scapular of the devoted servants of the blessed Virgin Mary conceived without sin, so that by her intercession you may be cleansed from every stain of sin and attain everlasting life.

4. Take this scapular of the devoted servants of Our Lady of the Seven Sorrows; and by diligent meditation on her sorrows may you be marked in heart and body with the passion of our Lord Jesus Christ, and ever remain steadfast in your devotion.

5. Take this habit of the society and confraternity of Our Lady of Mount Carmel, and call on the most holy Virgin, so that by her merits you may keep it spotless, be shielded by her from all adversity, and attain everlasting life.

By the faculty delegated to me by the Holy See, I make you partakers of all the spiritual favors of these orders and congregations, as well as the indulgences granted by privilege of the Holy See to these scapulars; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send them aid from your holy place.

All: And watch over them from Sion.

P: Let them find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over them.

All: And the son of iniquity be powerless to harm them.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, hear our humble prayers, and be pleased to bless those on whom we have bestowed these sacred habits in your name. May they co-operate with your grace, and thus deserve to attain everlasting life; through Christ our Lord. All: Amen. May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

The singular form is used if the scapulars are bestowed on one person only.

15. BLESSING OF THE SCAPULAR OF THE PRECIOUS BLOOD

This scapular should be made of wool dyed red, and it should have on it an image of the crucifixion or one of our Lord's Sacred Heart with blood flowing into a chalice.

The one who is to receive the scapular is kneeling. The priest, vested in surplice and red stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: You have redeemed us, Lord, in your blood.

All: You have made us to reign with our God.

P: We therefore implore you to save your servants.

All: Whom your precious blood has redeemed.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God and everlasting Father, who willed that your only- begotten Son be clothed in our mortal nature, and shed His precious blood for the salvation of the world; we humbly beg you in your boundless goodness to bless and to hallow this garment, designed as a sign of the faithful's devotion to the price of our redemption. Let him (her), who is to wear it, deserve likewise to put on this same Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. All: Amen.

It is sprinkled with holy water.

16. BLESSING OF CORDS AND SASHES OF THE PRECIOUS BLOOD

The sashes are made of wool dyed red: and if they are worn outwardly by women they ought to hang on the left. The cords too are made of wool dyed red. The versicles and responses are the same as Blessing of the Scapular of the Precious Blood; they are followed by this prayer.

Let us pray:

Almighty everlasting God, who appointed your only-begotten Son the Redeemer of the human race, and willed to be appeased by His blood; increase our love of you, and be pleased to pour out your blessing on these cords (or sashes). Let him (her) who is to be girt with one know compunction for his (her) sins in this life, be delivered from every sin of the flesh and all dangers to body and soul, and finally attain everlasting life; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

17. BLESSING OF A VOTIVE GARB OF THE PRECIOUS BLOOD

This garb is black in color.

The versicles and responses are the same as Blessing of the Scapular of the Precious Blood; and they are followed by this prayer:

Let us pray.

Holy Lord, almighty Father, everlasting God, from whom every good and every gift descends on us, we offer you our thanks for having heard our prayers. By the merits of the precious blood of your beloved Son, our Lord Jesus Christ, and by the prayers of the blessed Virgin Mary, bestow on your servant who is to wear this garment well-being in body and mind. Help her to worship you in true faith as the Creator of all things; strengthen her hope in your only-begotten Son, Redeemer of the world; help her to love you above all else as the supreme good and to keep your holy commandments, until it becomes her happy lot to attain everlasting glory; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

18. BLESSING AND INVESTITURE WITH SCAPULAR OF THE SACRED HEART OF JESUS

(Approved by the Congregation of Sacred Rites, April 4, 1900)

The one who is to receive the scapular is kneeling. The priest, in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, show us your mercy.

All: And grant us your salvation.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus, who in a singular outpouring of love opened to your spouse, the Church, the indescribable treasures of your heart, be pleased to bless this scapular, ornamented with the emblem of your heart. Grant that whoever will devoutly wear it may, by the prayers of Mary, your most gracious and blessed Mother, deserve to be enriched with gifts and powers from on high. We ask this of you who live and reign forever and ever.

All: Amen.

Then the priest sprinkles the scapular with ho]y water, and invests the person with it, saying:

Take, dear brother (sister), this scapular of the Sacred Heart of Jesus; and thus adorned in honor and in memory of His love and sacred passion, may you deserve, by the prayers of the blessed Virgin Mary, Mother of mercy, to have the fulness of divine grace and the reward of never ending glory; through Christ our Lord.

All: Amen.

If the scapular is bestowed on several, the plural form is used. Lastly the priest says only once the following invocations, with the newly enrolled members joining in:

Jesus, meek and humble of heart, let my heart resemble yours.

Mary, Mother of grace and Mother of mercy, protect us from the enemy and receive us in the hour of our death.

19. BLESSING AND INVESTITURE WITH SCAPULAR OF THE IMMACULATE HEART OF MARY

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

The antiphon, versicles and responses, and the prayer "May Christ receive you," etc. are the same as under Another Blessing and Investiture with Scapular of Our Lady of Mount Carmel. After these come the following versicles and prayer:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, by whose word all things are hallowed, pour out your blessing on this habit (these habits); and grant that whoever will wear it in accord with your will and your law, as well as in gratitude to you, may, in calling on your holy name, be rewarded with health in body and protection of soul; through Christ our Lord.

All: Amen.

Lastly he sprinkles the scapular with holy water, and invests the person with it, saying:

Take, dear brother (sister), this blessed habit, and call on the most holy Virgin, so that by her merits you may keep it spotless, be shielded by her from all adversity, and attain everlasting life.

All: Amen.

20. BLESSING AND INVESTITURE WITH SCAPULAR OF THE SACRED HEARTS OF JESUS AND MARY

The one who is to receive the scapular is kneeling; the priest, vested in surplice and white stole, says: first, the versicles and responses is given above, No. 18; then he adds the following:

Let us pray.

Merciful God, who for the salvation of sinners and a refuge for the afflicted willed that the heart of your Son, Jesus Christ, be full of love and mercy, and likewise the heart of the blessed Virgin Mary; be pleased to bless this scapular, which is to be worn in honor and in memory of the Sacred Hearts of Jesus and Mary. Grant that this servant of yours in wearing it may, by the prayers and merits of the Virgin and Mother of God, come to resemble the heart of Jesus; through Christ our Lord.

All: Amen.

Then the priest sprinkles the scapular with holy water, and invests the person with it, saying:

Take, dear brother (sister), this scapular of the Sacred Hearts of Jesus and Mary. Let it be for you a safeguard and shield, so that, in meditating on the virtues of their hearts and seeking to imitate them, you may be worthy of the glorious resurrection; through Christ our Lord.

All: Amen.

If the scapular is bestowed on several, the plural forms are used. Lastly the priest says only once the following invocations, with the newly enrolled members joining in:

Most Sacred Heart of Jesus, have mercy on us.

Immaculate Heart of Mary, pray for us.

21. BLESSING AND INVESTITURE WITH SCAPULAR OF OUR LADY OF RANSOM

(Formerly reserved to the Order of Our Lady of Mercy for Ransoming Captives)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says: first, the versicles and responses as given under No. 18; then he adds the following:

Let us pray.

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we beg you in your boundless goodness to bless his garment, which our holy fathers have sanctioned to be worn in token of innocence and holiness. May he (she), who is to wear it, deserve likewise to put on you, who live and reign forever and ever.

All: Amen.

Then he sprinkles the habit with holy water, and invests the person with it, saying:

By the power of our Lord Jesus Christ and that of the apostles Peter and Paul, which has been granted to me, I present you with the habit of the Order of Our Lady of Mercy. This is done in recognition of your devotion to the most holy and immaculate Mary, Mother of God, as well as to the order founded in her name. And having been so enrolled, may it be your good fortune to have the grace of the Holy Spirit in this life, and everlasting glory, the reward of the elect, in the life to come; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then the "Veni Creator" is said), followed by the versicle:

P: Send forth your Spirit and all things shall be recreated.

All: And you shall renew the face of the earth.

P: Save your servant.

All: Who trusts in you, my God.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, hear our humble prayers, and be pleased to bless this servant of yours whom we clothe in your holy name with the habit of the Order of Our Lady of Mercy. He (she) deserves out of piety to wear it as long as he (she) lives, so that by your bountiful help he (she) may remain loyal to your Church, and finally attain everlasting life through Christ our Lord.

All: Amen.

22. BLESSING OF THE SAME SCAPULAR WITHOUT THE INVESTITURE

(Formerly reserved to the same Order)

The priest, vested in surplice and white stole, says: first, the versicles as given under No. 18; then he adds the following prayers:

Lord Jesus Christ, who condescended to clothe yourself in our mortal nature, we beg you in your boundless goodness to bless this garment which our holy fathers have sanctioned to be worn in token of innocence and humility. May he (she), who is to wear it, likewise put on you. We ask this of you who live and reign forever and ever.

All: Amen.
Let us pray.

Father of mercy and God of all consolation, you manifest above all how wonderful you are and how worthy of all praise in the gifts you have conferred on the most holy Virgin, Mother of your only-begotten Son. You have given her to us as our merciful Mother, raising her up to be the ransomer of captives, thus showing how it pleases you to be glorified in her. And so we humbly appeal to your kindness, asking that you graciously pour out your blessing on every part of this scapular, designed to venerate the holy Virgin. Grant that whoever offers her due veneration may experience the powerful aid of this heavenly patron, along with your tender mercy both in this life and the life to come; through Christ our Lord.

All: Amen.
Let us pray.

Lord God of clemency, who made the blessed Virgin Mary, the exalted Mother of your Son, shine forth forever in white-robed splendor and glorious array; we beg you to bless this white garment, dedicated to the honor of the Virgin Mother, under the title of Help of Captives. Grant that whoever will wear it devoutly may be delivered from all evil, and deserve finally to be robed with the garment of heavenly glory; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

23. BLESSING AND INVESTITURE WITH SCAPULAR OF OUR LADY, HEALTH OF THE SICK

(Formerly reserved to Clerks Regular for Care of the Sick)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we beg you to bless this garment, and to grant that whoever will wear it in honor of Mary, God's holy Mother, who is the health of the sick, may enjoy well-being in body and mind, and be led in the hour of death to everlasting life; through Christ our Lord.

All: Amen.

It is sprinkled with holy water. After this the little red crosses that are to be attached to the scapulars are blessed:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, bless these crosses, that they may prove a saving remedy for the faithful; and grant that in calling on your holy name all who are to wear them may experience health m body and protection in soul; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, who consecrated the cross with the precious blood of your Son, and willed to redeem the world by the death on this cross of Jesus Christ, your Son, who delivered the human race from the tyranny of the ancient foe by the power of this sacred cross; we humbly appeal to your kindness, asking that you bless these crosses and impart to them your heavenly grace and power. May he (she) who carries them on his (her) person deserve to have an abundance of heavenly grace, and to have Christ as the defender against all artifices of the devil. We ask this of Him who lives and reigns with you and the Holy Spirit forever and ever.

All: Amen.

They are sprinkled with holy water. After this the rosary of the dying is blessed:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: You have crowned the year with your bounty.

All: And the fields are filled with the fruits of the earth. p Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who willed to become man, to sojourn in the world, to suffer so much for the salvation of mankind, even submitting to death on the cross; be pleased, we pray, to bless and to hallow this rosary. May he (she), who will devoutly carry it on his (her) person and faithfully recite it, be enriched with your many graces and favors, and deserve to obtain an everlasting crown in heaven. May all the faithful the wide world over, who are suffering the last agony, be strengthened by your compassion, and thus come to share in your everlasting glory and splendor. We ask this through you, Jesus Christ, Savior of the world, who live and reign with God the Father, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

The rosary is sprinkled with holy water. Next he receives the person into this pious confraternity, saying:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, we humbly implore you to give health of body and soul to the members of this pious sodality, as often as they invoke the help of the blessed Virgin Mary, Health of the Sick, through Christ our Lord.

All: Amen.
Let us pray.

God, who in your indescribable providence chose to elect St. Joseph as spouse of your holy Mother, and appointed him, along with the immaculate Virgin, a patron of the dying; grant that by his prayers we may in the hour of death invoke your holy name and the name of Mary, and so deserve to enter into everlasting rest. We ask this of you who live and reign forever and ever.

All: Amen.

God, who endowed St. Camillus with the gift of extraordinary charity, making him the father of a new offspring for the care of the sick; grant by his merits and prayers that all who suffer from bodily illness may finally obtain everlasting health of soul; through Christ our Lord.

All: Amen.

Then he presents the scapular, saying to each one:

Take, dear brother (sister), this garment, the special emblem of the pious sodality of Our Lady, Health of the Sick, and of St. Joseph and St. Camillus; and wear it under their patronage so that you may come to everlasting life.

All: Amen.

Lastly he presents the rosary, saying to each one:

Take this rosary of our Lord Jesus Christ, which has been woven as a memorial of His passion. And as you utter His praises may all who are in their last agony bear their sufferings patiently, and finally attain everlasting life; through Christ our Lord.

All: Amen.

May the peace and blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

24. BLESSING AND INVESTITURE WITH SCAPULAR* OF OUR LADY OF GOOD COUNSEL

(Formerly reserved to the Hermits of St. Augustine)

(Approved by the Congregation of Sacred Rites, Dec. 21, 1893)

* This scapular is made in the usual way of two pieces of white wool joined together by double cords or bands. One part has an image of the Blessed Virgin made of silk or similar material, with the lettering: "Mother of Good Counsel," as venerated at the shrine of Genazzano. The other part has the papal arms, namely, the tiara with the keys, and the lettering: "Child, follow her counsel" (Leo XIII).

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says: first, the versicles as given on p 698 after which he says the following:

Let us pray.

Lord Jesus Christ, who by your incarnation dwelt among men as the Angel of Great Counsel and the Wonderful Counsellor; be pleased to bless this scapular of Our Lady of Good Counsel. May all who are to wear this emblem be empowered by you to follow right counsel and so come to enjoy the good things of eternity. We ask this of you who live and reign forever and ever.

All: Amen.

Then he sprinkles the scapular with holy water, and invests the person with it, saying:

Take, dear brother (sister) this emblem of the blessed Virgin Mary, Mother of Good Counsel; and by her inspiration may you always do whatever is pleasing to God, and so deserve to be numbered among His elect; through Christ our Lord.

All: Amen.

The priest continues:

P: Pray for us, O Mother of Good Counsel.

All: That we may be worthy of Christ's promise.

Let us pray.

God, who gave us the Mother of your beloved Son as our Mother, and made her beautiful image renowned by a wondrous apparition; grant, we pray, that we may ever follow her admonitions, and so be disposed to pass our lives in accord with your divine heart, and come happily to our heavenly home; through Christ our Lord.

All: Amen.

25. BLESSING AND INVESTITURE WITH SCAPULAR OF ST. JOSEPH, SPOUSE OF MARY AND PATRON OF THE UNIVERSAL CHURCH

(Formerly reserved to the Order of Friars Minor Capuchin)

(Approved by the Congregation of Sacred Rites on April 18, 1893)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who willed to be given over to the custody of St. Joseph, spouse of Mary, your immaculate Mother, be pleased to bless this garment, designed as a safeguard for the faithful of your Church. Grant that this servant of yours may serve you steadfastly and devoutly, under the protection of St. Joseph. We ask this of you who live and reign forever and ever.

All: Amen.

The priest sprinkles the scapular with holy water, and invests the person with it, saying:

Take, dear brother (sister), this scapular of St. Joseph, spouse of the blessed Virgin Mary; and having him as a guardian and protector, may you be defended from the wickedness of the devil, and finally attain everlasting life; through Christ our Lord.

All: Amen.

Lastly the priest kneels and says three times the following invocation, with the newly enrolled joining in:

St. Joseph, our protector, pray for us.

26. BLESSING AND INVESTITURE WITH THE CINCTURE IN HONOR OF THE BLESSED VIRGIN MARY

(Formerly reserved to the Hermits of St. Augustine)

The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who grant mercy and pardon to sinners as they seek your tender forgiveness, we appeal to your kindness, asking that you graciously bless and hallow this cincture. Let him (her) who is to be girt with it in penance for his (her) sins observe continence, which is so pleasing to you; let him (her) be obedient to your commandments; let him (her) obtain pardon for his (her) sins, by the prayers of blessed Mary, ever a Virgin, of St. Augustine and St. Monica, and finally attain everlasting life; through Christ our Lord.

All: Amen.
Let us pray.

Holy Lord, almighty Father, everlasting God, we beg you to bless this cincture, a sign of purity, reminding us to restrain the loins and reins, to subject them under your law. Let him (her) who will wear it devoutly and implore your mercy obtain pardon and remission of sins by your exceeding great mercy; through Christ our Lord. All: Amen.

The priest sprinkles the cincture with holy water. Then he blesses the rosary, saying:

Let us pray.

Lord Jesus Christ, who taught your disciples to pray, we beg you to accept with a blessing the prayers of your servants, so that their prayer may ever begin in you and end in you, who live and reign forever and ever.

All: Amen.

He sprinkles the rosary with holy water. Then he blesses the person saying:

Let us pray.

Lord, hear our humble prayers, and grant that this servant of yours, on whom we bestow in your name this cincture, may by your bounty always devoutly persevere in holy religion; through Christ our Lord.

All: Amen.

The priest sprinkles the person with holy water. Then he invests the person with the cincture, saying:

Take this cincture about your loins, and let them be girt in token of chastity and temperance; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Lastly the priest says:

May the Lord who has begun a good work in you also bring it to completion; and by the merits of blessed Mary, ever a Virgin, and of St. Augustine and his devoted mother, Monica, may He grant you an increase of grace and glory.

All: Amen.

By the authority I enjoy in virtue of the Apostolic indult, I receive you into the Order of St. Augustine, and make you a partaker of all the spiritual benefits of our whole Order.

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

27. BLESSING AND INVESTITURE WITH THE CORD IN HONOR OF ST. FRANCIS OF ASSISI

(Formerly reserved to the Order of Friars Minor Conventual)

The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Pray for us, O holy Father Francis.

All: That we may be worthy of Christ's promise.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who willed in redeeming your servant that your Son should be bound by the hands of wicked men, we beg you to bless this cord; and grant that your servant, who will girt his body with it as with the chains of a penitent, may ever keep in mind the chains of our Lord Jesus Christ, ever persevere in the Order to which he (she) has consecrated himself (herself), and ever acknowledge himself (herself) bound in affection to your service; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, who in your loving kindness have pardoned and shown mercy to all sinners who long and seek for it; we pray that in your boundless mercy you may bless and hallow this cord. Let him (her) who will be girt with it in penance for his (her) sins, by appealing to your goodness and by the merits and prayers of your blessed servant, Francis, obtain pardon and remission of his (her) sins and the other fruits of your holy mercy; through Christ our Lord.

All: Amen.

The priest sprinkles it with holy water, and then invests the person with it saying:

Take this cord about your loins and let them be girt in token of chastity; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

28. BLESSING AND INVESTITURE WITH WOOL CINCTURE IN HONOR OF ST. FRANCIS OF PAULA

(Formerly reserved to the Order of Minims)

The priest, vested in surplice and white stole, says as he signs himself:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty, everlasting, and merciful God, who in your loving kindness have pardoned and shown mercy to sinners who long and seek for it; we pray that in your boundless mercy you may bless and hallow this woolen cincture. Let him (her) who will be girt with it in penance for his (her) sins, by appealing to your goodness and by the prayers of blessed Francis, obtain the pardon and remission of your holy mercy; through Christ our Lord.

All: Amen.

The priest sprinkles the cincture with holy water, and presents the person with it, saying:

Take this cincture about your loins and let them be girt in token of chastity and temperance; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

29. BLESSING OF CINCTURES IN HONOR OF ST. THOMAS AQUINAS FOR PRESERVATION OF CHASTITY

(Formerly reserved to the Order of Preachers)

The priest, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, Son of the living God, lover and guardian of purity, we appeal to your boundless goodness, asking that just as you caused St. Thomas Aquinas to be girt with the cincture of chastity by the ministry of angels, and preserved him from every stain of body and soul, so also you may be pleased to bless and to hallow these cinctures in his honor and glory. Let all who reverently bind their loins with them be cleansed of every defilement of mind and body, and deserve to be presented to you at the hour of death by the hands of the holy angels. We ask this of you who live and reign forever and ever.

All: Amen.

The cinctures are sprinkled with holy water.

30. BLESSING AND INVESTITURE WITH SACRED MEDAL OF MARY IMMACULATE

Commonly Known as the "Miraculous Medal"

(Formerly reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites, April 19, 1895)

The priest who is to bless the sacred medal of the Immaculate Conception, vested in surplice and white stole, says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who by the many appearances on earth of the Immaculate Virgin Mary were pleased to work miracles again and again for the salvation of souls; kindly pour out your blessing on this medal, so that all who devoutly wear it and reverence it may experience the patronage of Mary Immaculate and obtain mercy from you; through Christ our Lord.

All: Amen.

The priest sprinkles the medal with holy water, and presents it to the person, saying:

Take this holy medal; wear it with faith, and handle it with due devotion, so that the holy and immaculate Queen of heaven may protect and defend you. And as she is ever ready to renew her wondrous acts of kindness, may she obtain for you in her mercy whatever you humbly ask of God, so that both in life and in death you may rest happily in her motherly embrace.

All: Amen.

The priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Queen conceived without original sin.

All: Pray for us.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, who willed that your Mother, the blessed Virgin Mary conceived without sin, should become illustrious through countless miracles; grant that we who ever seek her patronage may finally possess everlasting joys. We ask this of you who live and reign forever and ever.

All: Amen.

31. BLESSING OF MEDALS OF ST. BENEDICT

(Formerly reserved to the Order of St. Benedict)

The priest who is to bless the medals of St. Benedict says:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

I cast out the demon from you, creature medals, by God the Father almighty, who made the heavens and the earth and the seas and all that they contain. May all power of the adversary, all assaults and pretensions of Satan, be repulsed and driven afar from these medals, so that they may be for all who will use them a help in mind and body; in the name of the Father almighty, of Jesus Christ, His Son, our Lord, of the Holy Spirit, the Advocate, and in the love of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Let us find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: The Lord will give strength to His people.

All: The Lord will bless His people with His peace.

P: Lord, send us aid from your holy place.

All: And watch over us from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God, lavish dispenser of every good, we humbly ask that by the prayers of St. Benedict you pour out your blessing on these sacred medals, impressed with letters and signs ascribed to you. Let all who will wear them with hearts intent on good works deserve to obtain health of mind and body, your holy grace, and the indulgences that have been granted to us. And may they escape by your merciful help all attacks and wiles of the devil, and finally appear in your presence sinless and holy; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, who willed in redeeming the whole world to be born of a Virgin, to be circumcized, rejected by the Jews, betrayed with a kiss by Judas, bound in chains, crowned with thorns, pierced with nails, crucified between robbers, wounded with a lance, and to die at last on the cross; I humbly ask, by this your sacred passion, that you expel all attacks and wiles of the devil from the person who devoutly calls on your holy name, using these words and signs ascribed to you. May it please you to lead him (her) to the harbor of everlasting salvation, you who live and reign forever and ever.

All: Amen.

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

The priest sprinkles the medals with holy water.

32. SHORT FORM FOR BLESSING MEDALS OF ST. BENEDICT

(Formerly reserved to the same Order)

(Approved by the Congregation of Sacred Rites, Dec. 13, 1922)

The first versicle and the exorcism are the same as those given under No. 31. Then follow the versicles beginning with "Lord, heed my prayer," etc. and the oration "Almighty God," etc.; after which the medals are sprinkled with holy water.

33. BLESSING OF THE ROSARY OF OUR LORD

(Formerly reserved to the Order of Camaldulese)

The versicles and responses are the same as those given under No. 23 and they are followed by this prayer:

Let us pray.

Lord Jesus Christ, who became man, sojourning in the world for thirty-three years, suffering many things for the salvation of men, and who willed finally to die on the cross; be pleased, we pray, to bless and to hallow this rosary (these rosaries), which you directed St. Michael the Hermit of Camaldulese to introduce for the purpose of commemorating your life, passion, and death. May all who devoutly carry it (them) on their person and faithfully recite it (them) be enriched with your many graces and mercies, and deserve to obtain an everlasting crown in heaven; through Christ our Lord. All: Amen.

It (they) is (are) sprinkled with holy water.

35. BLESSING OF ROSARIES OF THE PRECIOUS BLOOD

(Formerly reserved to the Congregation of Missionaries of the Precious Blood)

The rosary is made up of thirty-three beads divided into seven parts, six of which have five beads each, and the seventh only three. In this way the seven principal sheddings of Christ's blood are honored by the recitation of thirty-three Our Fathers and seven Glory be to the Fathers.

The versicles and responses are the same as those given under No. 15; and they are followed by this prayer:

Let us pray.

Almighty and merciful God, who, out of exceeding love for us, willed that your only-begotten Son, our Lord Jesus Christ, come down from heaven to earth, taking flesh at the angel's message in the sacred womb of Our Lady, the blessed Virgin Mary, in order to snatch us from Satan's tyranny; we humbly beg you in your boundless goodness to bless and to hallow these rosaries, which your faithful Church has consecrated to the honor and praise of the precious blood of your Son. Let them be endowed with such power of the Holy Spirit, that whoever carries one on his person or reverently keeps one in his home, may always and everywhere in this life be shielded from all enemies, visible and invisible, and at his death, by the merits of the precious blood, happily attain everlasting blessedness; through Christ our Lord.

All: Amen.

They are sprinkled with holy water.

35. BLESSING OF ROSARIES OF OUR LADY

(Formerly reserved to the Order of Preachers)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who, out of exceeding love for us, willed that your only-begotten Son, our Lord Jesus Christ, come down from heaven to earth, take flesh at the angel's message in the sacred womb of Our Lady, the blessed Virgin Mary, submit to death on the cross, and rise gloriously from the dead on the third day, in order to snatch us from Satan's tyranny; we humbly beg you in your boundless goodness to bless and to hallow these rosaries, which your faithful Church has consecrated to the honor and praise of the Mother of your Son. Let them be endowed with such power of the Holy Spirit, that whoever carries one on his person or reverently keeps one in his home, or devoutly prays to you, while meditating on the divine mysteries, according to the rules of this holy society, may fully participate in all the graces, privileges, and indulgences which the Holy See has granted to this society. And may he always and everywhere in this life be shielded from all enemies, visible and invisible, and at his death deserve to be presented to you by the blessed Virgin Mary, Mother of God, laden with the merits of good works; through Christ our Lord. All: Amen.

The rosaries are sprinkled with holy water.

36. SHORT FORM FOR BLESSING ROSARIES OF OUR LADY

(Formerly reserved to the same Order)

(Approved by the Congregation of Sacred Rites, Nov. 23, 1918)

To the honor and glory of the Virgin Mary, Mother of God, and in memory of the mysteries of the life, death, and resurrection of our Lord Jesus Christ, may these rosaries be blessed and hallowed +; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

37. BLESSING OF ROSES FOR THE SOCIETY OF THE ROSARY

(Formerly reserved to the same Order)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, the Creator and preserver of the human race, giver of heavenly grace, and lavish dispenser of everlasting salvation; with your holy benediction bless these roses which we present to you today in gratitude for your favors, and in devotion and veneration of blessed Mary, ever a Virgin. By the power of the holy cross pour out a heavenly blessing on these roses, which you have given to man to enjoy their sweet fragrance and to alleviate the sufferings of the sick. By the sign of the holy cross let them be endowed with such blessing that the sick to whom they are brought and whose homes they adorn may be healed of their infirmities; and let them drive away in fear and trembling the devil with all his followers, nevermore to molest the people who are your servants; through Christ our Lord.

All: Amen.

The roses are sprinkled with holy water.

38. BLESSING OF CANDLES FOR ROSARY SOCIETY

(Formerly reserved to the same Order)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, the true light that enlightens every man who comes into the world, by the prayers of the blessed Virgin Mary, your Mother, and the fifteen mysteries of her rosary, pour out your blessing on these candles and tapers, and hallow them by the light of your grace. Mercifully grant that as these lights with their visible fire dispel the darkness of the night, so may the Holy Spirit with His invisible fire and splendor dispel the darkness of our transgressions. May He help us ever to discern with the pure eye of the spirit the things that are pleasing to you and beneficial to us, so that in spite of the darkness and pitfalls of this world we may come at last to the unending light. We ask this of you who live and reign forever and ever.

All: Amen.

They are sprinkled with holy water.

39. BLESSING OF ROSARIES OF ST. BRIDGET

(Formerly reserved to the Order of the Holy Savior)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and merciful God, who, out of exceeding love for us, willed that your only-begotten Son, our Lord Jesus Christ, come down from heaven to earth for our salvation taking flesh at the angel's message in the sacred womb of the blessed Virgin, in order to snatch us from Satan's tyranny; we humbly beg you in your boundless goodness to bless and to hallow these rosaries, which your faithful Church has consecrated to the honor and praise of the Mother of your Son. Let them be endowed with such power of the Holy Spirit, that whoever carries one on his person, or recites it, or reverently keeps it in his home, may always and everywhere be shielded from every foe and adversity, may gain the indulgences granted by the holy Roman Church, and at his death deserve to be presented to you by the blessed Virgin, laden with the merits of good works; through Christ our Lord.

All: Amen.

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

They are sprinkled with holy water.

40. BLESSING OF THE ROSARY OF ST. JOSEPH

(Formerly reserved to the Order of Carmelites)

The versicles are the same as on p. 722; and they are followed by this prayer:

Let us pray.

Almighty and merciful God, who, out of exceeding love for us, willed that your only-begotten Son, our Lord Jesus Christ, come down from heaven to earth for our salvation, taking flesh at the angel's message in the

sacred womb of the blessed Virgin, in order to snatch us from Satan's tyranny; we humbly beg you in your boundless goodness to bless this rosary, made and dedicated to the honor and praise of the Mother of your Son and of St. Joseph, her devoted spouse. Let it be endowed with such power of the Holy Spirit, that whoever carries it on his person, or reverently keeps it in his home, may always and everywhere in this life be shielded from every visible and invisible foe, and at his death deserve to be presented to you by these holy spouses, laden with the merits of good works; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

40. BLESSING OF THE RING OF ST. JOSEPH

(Formerly reserved to the same Order)

The versicles are the same as #39; and they are followed by this prayer:

Let us pray.

God, whose word sanctifies everything that we possess, we beg you to pour out your blessing on us and on this ring; and by the prayers of the blessed Mary, ever a Virgin, and her spouse, St. Joseph, may we mercifully obtain whatever is necessary for us in this life and be grateful for it; through Christ our Lord.

All: Amen.

It is sprinkled with holy water.

41. BLESSING OF THE SICK WITH RELIC OF TRUE CROSS OR THE SIGN OF ST. MAURUS THE ABBOT

(Formerly reserved to the Order of St. Benedict)

Before the ceremony a relic of the true cross of our Lord is exposed. with at least two lighted candles beside it. Then the sick person is encouraged to make an act of contrition, as well as an act of firm faith that, by the merits and prayers of St. Benedict and St. Maurus, he will be restored to health, God willing. Three Our Fathers, Hail Marys and Glory be to the Father are said in honor of the Most Holy Trinity. Following this the priest, vested in surplice and red stole, holds the relic in his right hand before the sick person, and says:

P: Blessing, and glory, and wisdom, and thanksgiving and honor, and power, and strength to our God forever and ever.

All: Amen.

P: My foot is set on the right path.

All: I will praise you, Lord, in the assemblies.

Invocation

As I call on the holy name of the Lord, may you be restored to desired good health by that faith with which St. Maurus healed the sick with the following words; and I, unworthy sinner though I am, in similar faith now humbly say this prayer over you:

In the name of the all holy and undivided Trinity, and aided by the merits of our holy father, St. Benedict, I say to you: "Arise, N., fully restored to health"; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Antiphon: Surely He has born our grief and endured our sorrows; and by His stripes we are healed.

P: He who pardons man's iniquities.

All: May He heal your infirmities.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Creator of all things, who ordained that your only-begotten Son, by the co-operation of the Holy Spirit, take flesh in the womb of the Virgin Mary, in order to redeem the human race; and who in redeeming us were pleased to heal the wounds and infirmities of our souls by the holy and glorious wood of the life-bearing cross; grant that your servant, N., be restored to former good health by the power of this same life-giving sign; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, who gave to St. Benedict, my master, the power to obtain from you whatever he would ask in your name; be pleased to expel by his prayers all suffering from this servant of yours, so that restored to health he (she) may offer thanksgiving to your holy name. We ask this of you who live and reign with the Father and the Holy Spirit forever and ever.

All: Amen.
The Sign

By the intercession of the immaculate Mother of God, ever a Virgin, and by the prayers of St. Benedict and St. Maurus, may the power of God the Father, the wisdom of God the Son, and the might of the Holy Spirit, deliver you from this infirmity.

All: Amen.

May God's will be done in all things, and so may it be done in your case, just as you seek and desire only the praise and honor of the all holy cross of our Lord Jesus Christ.

Lastly he blesses the sick person with the relic of the holy cross, saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

He then presents the relic to be kissed. This "sign" may be repeated three times if necessary, either the same day or on different days, as the case requires. Also, if desired, three votive Masses may be celebrated one of the Passion, one of St. Maurus the Abbot, and one of the dead. Otherwise the sick person will recite the rosary of the blessed Virgin Mary, if he is able, or will have it recited for him, distributed in three parts and for the aforementioned intention.

43. BLESSING OF WATER FOR THE SICK IN HONOR OF THE B.V.M. AND ST. TORELLUS

(By a Brief dated December 16, 1628)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who in your heavenly mercy keep harmful things from man, giving him only the things that are for his good; who at the pool of Probatica moved the waters by the hand of your angel, thus destroying sickness and conferring health; pour out the dew of your blessing on this water, so that all the sick who drink it may, by the merits and prayers of the blessed Virgin Mary and the holy confessor, Torellus, regain their health. May women who are with child be spared every dire misfortune, and have the happiness of bringing their offspring to the grace of holy baptism; through Christ our Lord.

All: Amen.

The water is sprinkled with holy water.

44. BLESSING OF WATER WITH THE RELICS OF ST. PETER THE MARTYR

(Formerly reserved to the Order of Preachers)

The versicles are the same as those given above; and they are followed by this prayer:

Let us pray.

God, who for man's salvation instituted the most wonderful mysteries in the element of water, hearken to our prayer, and pour forth your blessing on this element, water, which we now make holy in the name of St. Peter the Martyr. By the intercession of this martyr of yours let it prove a salutary remedy for your faithful, driving out evil spirits and warding off illness and suffering of body and spirit. May all who drink of it or are sprinkled with it be delivered from every affliction of body and soul and regain health in their whole being; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, we humbly appeal to your mercy and goodness to graciously bless by your indescribable power these your faithful people, who come to venerate the relics of St. Peter the Martyr and beg his intercession. Delivered by your martyr's prayers from every affliction of mind and body, protected by your mercy here and everywhere, and saved by your grace, may they deserve, after this life has run its course, to attain the joys that are unending; through Christ our Lord.

All: Amen.

45. BLESSING OF PALMS OR OTHER FOLIAGE ON THE FEAST OF ST. PETER THE MARTYR

(Formerly reserved to the same Order)

The versicles are the same as those given under #43; and they are followed by this prayer:

Let us pray.

Lord Jesus Christ, Son of the living God, we beg you to bless these tree-branches, to pour out on them a heavenly blessing, by the power of the holy cross and the prayers of St. Peter the Martyr; for when you once went forth to triumph over the enemy of mankind, you willed that little children pay honor to you, waving palms and tree-branches before you. By the sign of the holy cross, let these branches be so endowed with your blessing, that wherever they are kept the prince of darkness with all his followers may flee in fear and trembling from such homes and places; no damage may be done there from lightning and storm; no inclement weather consume or destroy the fruits of the earth; no happening disturb or molest those who serve you, the almighty God, who live and reign forever and ever.

All: Amen.

They are sprinkled with holy water.

46. BLESSING OF WATER FOR THE SICK IN HONOR OF ST. VINCENT FERRER

(Formerly reserved to the same Order)

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Blessed be the name of the Lord.

All: Both now and forevermore.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

We humbly appeal to your majesty, O Lord, asking that as you once blessed the rock in the desert, letting a copious flow of water come forth when Moses struck it twice with his rod, thus typifying by this double stroke the mystery of your passion and the two wooden beams of the cross; so now you may again hallow with your bounteous blessing this water by the mystery of the same holy cross. And let every sick person who drinks of it or is sprinkled with it forthwith experience the healing effect of your blessing; through Christ our Lord.

All: Amen.

I bless this water in the name of God the Father almighty, who created this pleasing element for man's use ennobling it by His wondrous power to wash away the stains of both body and soul; to be drink for the thirsty cool refreshment for those suffering from the heat; a means of travel for seafarers; and who in water and by the water in the universal deluge--when the cataracts of heaven poured down rain for forty days and forty nights, yet sparing the lives of the eight people in the Ark--prefigured the sacrament of the New Covenant. May He now bless and hallow this water, so that by the invocation of His holy name and that of St. Vincent, it may heal the sick, strengthen the infirm, cheer the downcast, purify the unclean, and give full well-being to those who seek it; in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

The priest, touching the vessel of water with a relic or image of St. Vincent, says:

Let us pray.

Lord, hear our entreaties, and by the merits of St. Vincent, whose relic (or image) we apply to it, pour out your constant blessing on this element, water, and let it be a health-giving drink to those who use it.

All: Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

This sign of the cross should be traced with the relic or image. Then the priest says;

Antiphon: May St. Vincent be with us in the twilight of life to lead us on the sure path to Christ.

P: Pray for us, St. Vincent.

All: That we may be worthy of Christ's promise.

Let us pray.

God, who has granted that a multitude of people acknowledge your name through the preaching of your confessor, Vincent; we beg you that it be our lot to have Him as our reward in heaven whom he announced on earth as the Judge who is to come; through Christ our Lord.

All: Amen.

47. BLESSING OF WATER FOR THE SICK IN HONOR OF ST. RAYMOND NONNATUS

(Formerly reserved to the Order of Our Lady of Ransom)

The versicles are the same as those given under No. 43; and they are followed by this prayer:

Let us pray.

God, the health and strength of all the faithful, who once completely cured the mother-in-law of your apostle, Peter, of her high fever, as you perceived her devout desire; be pleased to bless and to hallow this creature, water, in your own holy name and that of your confessor, Raymond, whom you called to forsake the world and to enter the order of the exalted Virgin Mary, Mother of God. Grant, we pray, by her glorious merits and prayers, that all who suffer from fever may be delivered from every infirmity of body and soul when they bathe in this water, or drink it, or are sprinkled with it, and so deserve to be restored unharmed to your

Church, where they will always offer their prayers of gratitude. We ask this of you who live and reign forever and ever.

All: Amen.
Let us pray.

By the merits of St. Raymond, bless, O Lord, this creature, water, as you once consecrated the waters of the Jordan through contact with your sacred body. And grant that all who taste of it or touch it may regain health in body and soul; you who live and reign forever and ever.

All: Amen.

Antiphon: O Blessed Raymond, model of purity, chastity continency; intercede with the Mother of mercy that she may keep us from evildoing in this vale of tears, and help us to attain everlasting rest after we have laid aside this mortal body.

Let us pray.

Almighty God, grant, we pray, that, by the power of this blessed water, by the merits of the passion of our Lord Jesus Christ, by the prayers of the blessed Virgin Mary, St. Raymond, and all the saints, the faithful who reverently drink of this water or touch it may regain health in body and soul, and so persevere in your holy service; through Christ our Lord.

All: Amen.
Let us pray.

Almighty everlasting God, who enable us, your servants, in our profession of the true faith, to acknowledge the glory of the three Persons in the eternal Godhead, and to adore their oneness of nature, their co-equal majesty; grant, we pray, that by steadfastness in that faith we may ever be guarded against all adversity; through Christ our Lord.

All: Amen.
Let us pray.

We entreat you, Lord God, grant us the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy; through Christ our Lord.

All: Amen.
Let us pray.

God, who endowed Blessed Raymond, your confessor, with the wondrous power to deliver your faithful from captivity under impious men; grant by his intercession that we may be absolved from the bonds of our sins, and then tranquilly perform only those things that are pleasing to you; through Christ our Lord.

All: Amen.

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

It is sprinkled with holy water.

48. BLESSING OF CANDLES IN HONOR OF ST. RAYMOND NONNATUS

(meant especially to be lit for a safe delivery)

(Formerly reserved to the same Order)

The versicles are the same as those given under No. 43; and they are followed by this prayer:

Let us pray.

Lord Jesus Christ, Son of the living God, light of everlasting life, who have given us candles to dispel the darkness; we humbly beg you to bless these candles by the merits of Blessed Raymond, your confessor. By the power of the holy cross bestow a heavenly blessing on them. Let them be so empowered by the sign of the holy cross, that the spirits of darkness will flee in fear and trembling from all places where their light shines, and nevermore disturb or molest those who serve you, the almighty God, who live and reign forever and ever.

All: Amen.

Then saying again "Let us Pray" the priest adds the three orations given on pp. 732-33; after which he continues:

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

He sprinkles them with holy water.

49. BLESSING OF OIL IN HONOR OF ST. SERAPION, MARTYR

(Formerly reserved to the same Order)

The versicles are the same as those given under No. 43; and they are followed by this prayer:

Let us pray.

Almighty everlasting God, the healer and solace of all men, be pleased to hallow this creature, oil, as we bless it in your name and in the name of the illustrious and valiant athlete of Christ, Serapion. Let all who suffer from sores, fractures, or other painful ailments, by the anointing with this holy oil and the prayers and aid of the Saint, who endured such intense and excruciating torment at his martyrdom, experience alleviation in this life, and attain perfect well-being in the life to come; through Christ our Lord.

All: Amen.

Antiphon: O Blessed Serapion, noble athlete and standard-bearer in the legion of Mary, beloved of the Virgin Mother, illustrious by your martyrdom; pray for us to the Lord who made you brave and strong in the crucible of your suffering.

Let us pray.

O Jesus our Redeemer, inflame our hearts with the fire of your love. And as Blessed Serapion followed your example, even to death on a cross, in order to ransom the faithful, so by his intercession may we never be broken by any kind of adversity, but always have strength to embrace your cross. We ask this of you who live and reign forever and ever.

All: Amen.
Let us pray.

Lord of mercy and of clemency, by the illustrious merits of the bitter suffering of your martyr, Serapion, a Machabee of the New Covenant, bless this oil and hallow it by the power of your benediction. Grant that, by the devout anointing with this oil in honor of your martyr, all who are suffering from any kind of pain may experience by your help alleviation in body, and by your grace solace of mind, and thus fully restored in health, be able to offer you thanksgiving in your Church; through Christ our Lord.

All: Amen.

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

It is sprinkled with holy water.

50. BLESSING OF WATER IN HONOR OF ST. ALBERT, CONFESSOR

(Formerly reserved to the Order of Discalced Carmelites)

The priest is vested in surplice and stole, or at least in a stole. Assisted by a server who carries a lighted candle, he goes to the place where the relics of St. Albert are reserved and reverently exposes them. The water to be blessed is at hand in a fitting vessel. First the priest says the versicle as given under No. 46, after which he adds the following:

Let us pray.

Lord Jesus Christ, health and strength of all the faithful, who once completely cured the mother-in-law of your apostle, Peter, of her high fever; be pleased to bless and to hallow this creature, water. By the prayers of Blessed Albert, your confessor, whom you called to forsake the world and to enter the Order of your Mother, the Virgin Mary, and by the humble use of this water, may all who suffer from fever be delivered from every infirmity of body and soul, and so deserve to be restored unharmed to your Church, where they will always offer their prayers of gratitude. We ask this of you who live and reign forever and ever.

All: Amen.

Then he reverently takes the relics and immerses them in the water tracing with them the sign of the cross, and saying:

By the merits of St. Albert, bless, O Lord, this creature, water, as you once consecrated the waters of the Jordan through contact with your sacred body. And grant that all who taste of it may regain health in body and soul; you who live and reign forever and ever.

All: Amen.

Antiphon: O Blessed Albert, model of purity, chastity, continency; intercede with the Mother of mercy that she may keep us from evildoing in this vale of tears, and help us to attain everlasting rest after we have laid aside this mortal body.

P: Pray for us, O Blessed Albert.

All: That we may be worthy of Christ's promise.

Let us pray.

Almighty and merciful God, grant, we beg you, that by the prayers of Blessed Albert, your confessor, all the faithful who reverently drink of this water may regain health in body and soul, and so persevere in your holy service; through Christ our Lord.

All: Amen.

51. BLESSING OF WATER IN HONOR OF ST. IGNATIUS, CONFESSOR

(Formerly reserved to the Society of Jesus)

The versicles and responses are the same as those given under No. 46; and they are followed by this prayer:

Holy Lord, almighty Father, everlasting God, who, in pouring out the grace of your blessing on the bodies of the sick, encompass your creatures with your generous love; hearken as we call on your holy name, and by the prayers of Blessed Ignatius, your confessor, free your servants from illness and restore them to health, and then hasten their convalescence by your sure hand, strengthen them by your might, shield them by your power, and give them back in full vigor to your holy Church; through Christ our Lord. All: Amen.

He then immerses a medal or a reliquary of St. Ignatius in the water, and holds it so until the following prayer is concluded:

Lord, bless this water, that it be a saving remedy for men; and grant that, by the prayers of Blessed Ignatius, whose medal (or relics) is (are) now immersed in it, all who will drink this water may have health in body and protection in soul; through Christ our Lord. All: Amen.

He then removes the medal or reliquary from the water, and says:

Let us pray.

God, who through Blessed Ignatius have strengthened the Church militant with new reserves for promoting the greater glory of your name; grant that we who fight for your cause here on earth by his help and example may win the crown with him in heaven; through Christ our Lord.

All: Amen.

52. BLESSING OF WATER FOR THE SICK IN HONOR OF ST. VINCENT DE PAUL

(Formerly reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites, March 16, 1882)

The versicles and responses are the same as those given on No. 46 and they are followed by this prayer:

Let us pray.

Holy Lord, almighty Father, everlasting God, who, in pouring out the grace of your blessing on the bodies of the sick, encompass your creatures with your generous love; hearken as we call on your holy name, and by the prayers of Blessed Vincent, your confessor, free your servants from illness and restore them to health, and then hasten their convalescence by your sure hand, strengthen them by your might, shield them by your power, and give them back in full vigor to your holy Church; through Christ our Lord. All: Amen.

He then immerses a medal or a reliquary of St. Vincent de Paul in the water, and holds it so until the following prayer is concluded:

Lord, bless this water, that it be a saving remedy for men; and grant that, by the prayers of Blessed Vincent, your confessor, whose relics (or medal) are (is) now immersed in it, all who will drink this water may have health in body and protection in soul; through Christ our Lord.

All: Amen.

He then removes the medal or reliquary from the water, and says:

Antiphon: The poor of Sion I will sate with bread, and I will let my blessing overflow on her priests, and her saints will exult exceedingly.

P: God, you have provided in your kindness for the poor.

All: The Lord gives orders to his messengers with great authority.

Let us pray.

God, who through Blessed Vincent have added to your Church a new community to serve the poor and to train the clergy; grant, we pray, that we may be imbued with the same fervor, so as to love what he loved and to carry out what he inculcated; through Christ our Lord.

All: Amen.

APPENDIX

RECEPTION OF CONVERTS AND PROFESSION OF FAITH

(As prescribed by the Sacred Congregation of the Holy Office on July 20, 1859; with the new form for abjuration of errors and profession of faith, approved by the Holy Office for the use of converts, and communicated through the Apostolic Delegate to the U. S. on March 28, 1942.)

In the case of a convert from heresy, inquiry should first be made about the validity of his former baptism. If after careful investigation it is discovered that the party was never baptized or that the supposed baptism was invalid, he must now be baptized unconditionally. However, if the investigation leaves doubt about the validity of baptism, then it is to be repeated conditionally, using the ceremony for baptism of adults. Thirdly, if ascertained that the former baptism was valid, reception into the Church will consist only in abjuration of former errors and profession of faith. The reception of a convert will, consequently, take place in one of the following three ways:

I

If baptism is conferred unconditionally, neither abjuration of former errors nor absolution from censures will follow, since the sacrament of rebirth cleanses from all sin and fault.

II

If baptism is to be repeated conditionally, the order will be: (1) abjuration or profession of faith; (2) baptism with conditional form; (3) sacramental confession with conditional absolution.

III

If the former baptism has been judged valid, there will be only abjuration or profession of faith, followed by absolution from censures. But if the convert greatly desires that the full rites of baptism lacking hitherto be supplied on this occasion, the priest is certainly free to comply with his devout request. In this case he ought to use the form of baptism for adults, making those changes necessitated by the fact that baptism has already been validly conferred.

The priest vested in surplice and purple stole is seated in the middle of the altar predella, unless the Blessed Sacrament is reserved in the tabernacle--in which case he takes a place at the epistle side. The convert kneels before him, and with his right hand on the book of Gospels makes the profession of faith as given below. If the person is unable to read, the priest reads it for him slowly, so that he can understand and repeat the words after him.

PROFESSION OF FAITH

I, N.N., ... years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father ...., having before my eyes and touching with my hand the holy Gospels. And with firm faith I believe and profess each and all the articles contained in the Apostles' Creed, that is: I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell, the third day He arose again from the dead; He ascended into heaven, and sits at the right hand of God, the Father almighty, from there He shall come to judge the living and the dead. I believe in the Holy Spirit; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

I firmly admit and embrace the apostolic and ecclesiastical traditions and all the other constitutions and ordinances of the Church.

I admit the Sacred Scriptures in the sense which has been held and is still held by holy Mother Church, whose duty it is to judge the true sense and interpretation of Sacred Scripture, and I shall never accept or interpret them in a sense contrary to the unanimous consent of the fathers.

I profess that the sacraments of the New Law are truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: baptism, confirmation, holy Eucharist, penance, anointing of the sick, holy orders, and matrimony. I profess that all confer grace, and that baptism, confirmation, and holy orders cannot be repeated without sacrilege. I also accept and admit the ritual of the Catholic Church in the solemn administration of all the aforementioned sacraments.

I accept and hold in each and every part all that has been defined and declared by the Sacred Council of Trent concerning original sin and justification. I profess that in the Mass there is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the holy sacrament of the Eucharist the body and blood together with the soul and divinity of our Lord Jesus Christ is really, truly, and substantially present, and

that there takes place in the Mass what the Church calls transubstantiation, which is the change of all the substance of bread into the body of Christ and of all substance of wine into His blood. I confess also that in receiving under either of these species one receives Jesus Christ whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful.

Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

I firmly profess that the images of Jesus Christ and of the Mother of God, ever a Virgin, as well as of all the saints should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant indulgences, and that their use is most salutary to the Christian people. I recognize the holy, Roman, Catholic, and apostolic Church as the mother and teacher of all the churches, and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, the prince of the apostles and vicar of Jesus Christ.

Moreover, without hesitation I accept and profess all that has been handed down, defined, and declared by the sacred canons and by the general councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in special manner all that concerns the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which none can be saved, I now freely profess and I truly adhere to it. With the help of God, I promise and swear to maintain and profess this faith entirely, inviolately, and with firm constancy until the last breath of life. And I shall strive, as far as possible, that this same faith shall be held, taught, and publicly professed by all who depend on me and over whom I shall have charge.

So help me God and these holy Gospels.

The convert remains kneeling, and the priest, still seated, says psalm 50, or psalm 129, concluding with "Glory be to the Father."

After this the priest stands and says:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servant.

All: Who trusts in you, my God.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours, bound by the fetters of sin, may be pardoned by your loving kindness: through Christ our Lord.

All: Amen.

The priest again sits down, and facing the convert pronounces the absolution from excommunication, inserting the word perhaps if in doubt as to whether it has been incurred:

By the authority of the Holy See which I exercise here, I release you from the bond of excommunication which you have (perhaps) incurred; and I restore you to communion and union with the faithful, as well as to the holy sacraments of the Church; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Lastly the priest imposes some salutary penance, such as prayers, visits to a church, or the equivalent.

SHORT FORM FOR PROFESSION OF FAITH

(In case of grave necessity only)

I, N.N., reared in the Protestant religion (or another religion as the case may be) but now by the grace of God brought to the knowledge of the truth, sincerely and solemnly declare that I firmly believe and profess all that the holy, Catholic, apostolic, and Roman Church believes and teaches, and I reject and condemn whatever she rejects and condemns.

After this the priest says psalm 50 and the rest as above.

SHORT FORM FOR CONDITIONAL BAPTISM OF ADULT CONVERTS

(To be used only in dioceses that have received this special indult)

{On January 4, 1914, Pope Pius X granted permission to the archdiocese of Philadelphia and to all dioceses of that province to use the following short form of conditional baptism, in the case of converts who had received baptism in the sect to which they formerly belonged, with the provision that the faculty would have to be renewed as circumstances require. See "American Ecclesiastical Review," Dec. 1914, p. 723.}

P: N., what are you asking of God's Church?

Convert: Faith.

P: Do you believe in God the Father almighty, Creator of heaven and earth?

C: I do believe.

P: Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?

C: I do believe.

P: And do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

C: I do believe.

P: N., do you wish to be baptized if you are not validly baptized?

C: I do.

P: N., if you are not baptized I baptize you in the name of the Father, ✠ and of the Son, ✠ and of the Holy Spirit.

The ceremonies of anointing with chrism and the bestowal of the white robe and of the lighted candle are not of obligation in this case, but a matter of edification. Because of their mystic signification they ought not to be omitted if they can be carried out. The preceding rite is followed by sacramental confession with conditional absolution.

THE ITINERARIUM

Or Invoking God's Blessing When Starting on a Journey

A cleric when starting on a journey says the following in the singular if he is to travel alone; but in the plural if he has companions:

Antiphon: May the almighty and merciful Lord lead us in the way of peace and prosperity. May the Angel Raphael be our companion on the journey and bring us back to our homes in peace, health, and happiness.

Then the Canticle of Zachary is said; and after the canticle the above antiphon is repeated. Then the priest continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Save your servants.

All: Who trust in you, my God.

P: Lord, send us aid from your holy place.

All: And watch over us from Sion.

P: Let us find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over us.

All: And the son of iniquity be powerless to harm us.

P: May the Lord be praised at all times.

All: May God, our helper, grant us a happy journey.

P: Lord, show us your ways.

All: And lead us along your paths.

P: Oh, that our life be bent.

All: On keeping your precepts.

P: For the crooked ways will be made straight.

All: And the rough places plain.

P: God has given His angels charge over you.

All: To guard you in all your undertakings.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who led the children of Israel dry-shod through the sea, and showed the way to the three Magi by the guidance of a star; grant us, we pray, a happy journey and peaceful days, so that, with your holy angel as our guide, we may safely reach our destination and finally come to the haven of everlasting salvation.

God, who led your servant, Abraham, out of Ur of the Chaldeans, and kept him safe in all his wanderings; may it please you, we pray, also to watch over us, your servants. Be to us, Lord, a help in our preparations, comfort on the way, shade in the heat, shelter in the rain and cold, a carriage in tiredness, a shield in adversity, a staff in insecurity, a haven in accident; so that under your guidance we may happily reach our destination, and finally return safe to our homes.

Lord, we beg you to hear our request that you guide the steps of your servants along the path of well-being that comes from you, and that in the midst of this fickle world we may always live under your protection.

Grant, we pray, O Almighty God, that your party of travellers find a safe route; and heeding the admonitions of blessed John, the precursor, come finally to Him whom John foretold, your Son, Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

P: Let us go forth in peace.

All: In the name of the Lord. Amen.

BLESSING AT MEALS

Before the Noonday Meal

The priest, or the father of the family, who is to bless the table says:

P: Bless the Lord.

All: Bless the Lord.

P: The eyes of all hope in you, Lord.

All: You give them food in due time. You open your hand and fill all creatures with your blessing. Glory be to the Father, etc.

P: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Let us pray.

Bless us,✠ O Lord, and these your gifts which we are about to receive from your bounty; through Christ our Lord.

All: Amen.

One of the family: Please, Father, give us a blessing.

P: May the King of everlasting glory give us a place at His heavenly table.

All: Amen.

After the Noonday Meal

If there has been reading at table the reader concludes "But you, O Lord, have mercy on us. All: Thanks be to God." Then all rise.

P: Let all your works praise you, O Lord.

All: Let all your saints glorify you. Glory be to the Father, etc.

P: We give you thanks, almighty God, for all your benefits; you who live and reign forever and ever.

All: Amen.

P: Praise the Lord, all you nations; * glorify Him, all you peoples.

All: His love for us is enduring; * He is faithful forever.

P: Glory be to the Father.

All: As it was in the beginning.

P: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: He has been generous to the poor.

All: His goodness is everlasting.

P: I will bless the Lord at all times.

All: His praises are ever on my lips.

P: My soul will exult in the Lord.

All: The meek will hear it with gladness.

P: Praise the Lord with me.

All: Let us heighten our praise of His name.

P: Blessed be the name of the Lord.

All: Both now and forevermore.

P: Lord, be pleased to award everlasting life to all who do good to us in your name. All: Amen.

P: Let us bless the Lord.

All: Thanks be to God.

P: May the souls of the faithful departed through the mercy of God rest in peace. All: Amen.

Then an Our Father may be said silently, after which this conclusion is added:

P: May the Lord grant us His peace. All: Amen.

Before the Evening Meal

P: Bless the Lord.

All: Bless the Lord.

P: The poor will eat and receive their fill.

All: Those who seek the Lord will praise Him and will live forever. Glory be to the Father, etc.

P: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

P: Our Father (the rest inaudibly until:)

P: And lead us not into temptation.

All: But deliver us from evil.

P: Let us pray.

Bless us,✠ O Lord, and these your gifts which we are about to receive from your bounty; through Christ our Lord.

All: Amen.

One of the family: Please, Father, give us a blessing.

P: May the King of everlasting glory bring us to His heavenly banquet.

All: Amen.

After the Evening Meal

P: The kind and compassionate Lord has left us a memorial of His wondrous deeds. All: He has given food to all who live in holy fear. Glory be to the Father, etc.

P: Blessed is God in His gifts and holy in all His works; He who lives and reigns forever and ever.

All: Amen.

Then they alternate in saying Ps. 116 "Praise the Lord, all you nations" and the rest as given above after the noonday meal.

If only one meal is taken the prayers are those of the evening meal.

The preceding manner of blessing and giving thanks at meals is used at all times of the year, except on the days noted below, when there are some variations.

On the Feast of Christmas until supper on the eve of Epiphany exclusive

P: The Word was made flesh, alleluia.

All: And dwelt among us, alleluia. Glory be to the Father, etc., and the rest as above. At the end of the meal:

P: The Lord has manifested Himself to us, alleluia.

All: The Savior has appeared to us, alleluia. Glory be to the Father, etc., and the rest as above.

On Epiphany

and throughout the following week

Before and after meals:

P: The kings of Tarsis and the islands pay tribute, alleluia.

All: The kings of Arabia and Saba bring gifts, alleluia.

And the rest as above.

On Maundy Thursday

Before meals:

P: For our sake Christ was obedient unto death.

Then the Our Father is said silently by all; after which the priest makes the sign of the cross over the table without saying anything.

P: For our sake Christ was obedient unto death.

P: Have mercy on me, God, in your goodness; * in the greatness of your compassion wipe out my offense.

All: Thoroughly wash me of my guilt, * and cleanse me of my sin.

The rest of psalm 50 can be said; but the doxology is:

P: Lord, we beg you to look with favor on this family of yours, for which our Lord Jesus Christ did not hesitate to be handed over to wicked men and to submit to death on the cross.

Then all say the Our Father silently; the rest is omitted.

On Good Friday

At both meals all is said as on Maundy Thursday, except that the versicle is:

P: For our sake Christ was obedient unto death, even to death on the cross.

On Holy Saturday

Before the noonday meal:

P: For our sake Christ was obedient unto death, even to death on the cross.

All: This is why God has exalted Him, and given Him the name above all names.

The rest as on Maundy Thursday.

After the noonday meal: the same versicle and response is said as before the meal; then follow the verses of psalm 50 as above on Maundy Thursday. Lastly the priest says:

Grant, we beg you, almighty God, that we who devoutly anticipate the resurrection of your Son may partake of the glory of His resurrection.

Then all say the Our Father silently; the rest is omitted.

Before the evening meal:

P: The chief priests and the Pharisees went and secured the grave.

All: By sealing the slab and setting the guard.

The rest as on Maundy Thursday.

After the evening meal the same versicle and response is said as before the meal; then follow the verses of psalm 116:

P: Praise the Lord, all you nations; * glorify Him, all you peoples.

All: His love for us is enduring; * He is faithful forever.

After this the Our Father is said silently; and then the prayer "Grant, we beg you, almighty God" as after the noonday meal.

On Easter

and throughout the octave

Before meals:

P: This day was made by the Lord, alleluia.

All: We rejoice and are glad, alleluia. Glory be to the Father, etc., and the rest as under Blessing at Meals.

After meals:

The same versicle and response are said as before the meal, and the rest is the same as Blessing at Meals.

On Ascension and throughout the following week

Before meals:

P: God mounts His throne amid shouts of joy, alleluia.

All: The Lord rises on high amid trumpet blast, alleluia. Glory be to the Father, etc., and the rest as Blessing at Meals.

After meals:

P: Christ rises on high, alleluia.

All: He leads the onetime captives to freedom, alleluia. Glory be to the Father, etc., and the rest as Blessing at Meals.

On Pentecost

starting on the eve and throughout the octave

Before meals:

P: The Spirit of the Lord has filled the whole world, alleluia.

All: He sustains all things and knows man's words, alleluia. Glory be to the Father, etc., and the rest as Blessing at Meals.

After meals:

P: They were all filled with the Holy Spirit, alleluia.

All: They spoke in foreign tongues, alleluia. Glory be to the Father, etc., and the rest as Blessing at Meals.

HOME ENTHRONEMENT OF THE SACRED HEART

{His Eminence Albert Cardinal Meyer, in a televised talk given on May 31, 1964, said: "The enthronement of the Sacred Heart in a home is not just a pretty ceremony once performed and then forgotten. It is a way of life. It is the official and social recognition of the loving kingship of the Heart of Jesus in a Christian family." The Cardinal also noted that the presence of a priest is not necessary at the enthronement; that the

father of the family may conduct the ceremony; but that if a priest were present he could bless the picture or statue of the Sacred Heart during the rite. The present suggested ceremony may be adapted according to circumstances, depending on whether a priest or the father of the family presides at the enthronement.}

On entering the home the priest sprinkles holy water in the living room and on the members of the family, saying:

Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow. Have mercy on me, God in your great kindness. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, etc.

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Hear us, holy Lord and Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who live in this home, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.
Let us pray.

Lord Jesus Christ, as I, in all humility, enter this home, let there enter with me abiding happiness and God's choicest blessings. Let serene joy pervade this home and charity abound here and health never fail. Let no evil spirits approach this place but drive them far away. Let your angels of peace take over and put down all wicked strife. Teach us, O Lord, to recognize the majesty of your holy name. Sanctify our humble visit and bless✠what we are about to do; you who are holy, you who are kind, you who abide with the Father and the Holy Spirit forever and ever.

All: Amen.

An Early Christian Inscription on a Home[1]

The victory is Christ's. Begone, Satan. Our Lord Jesus Christ, God's Son and Word, lives here. Nothing evil may come inside. Jesus Christ, King of kings and Lord of lords, in your mercy keep your eyes on this house day and night. This is the Lord's door. Those who come through it must be just. God the holy, God the strong, God the undying, crucified for us, have mercy on us. You have our trust, Lord; may we have your mercy.

The priest then blesses the picture or statue of the Sacred Heart using the blessing of an image of our Lord. Afterward he says:

Prayer of Christ the High Priest

At that time Jesus raised His eyes to heaven and said: "Father, the hour is come. Glorify your Son, that your Son may glorify you. You have given Him authority over all mankind, that He might give eternal life to all you have entrusted to Him. And this is the sum of eternal life--their knowing you, the only true God, and your ambassador Jesus Christ.

I have glorified you on earth by completing the work you gave me to do. And now, for your part, Father, glorify me in your bosom with the glory I possessed in your bosom before the world existed. I have made your name known to all men whom you singled out from the world and entrusted to me. Yours they were, and to me you have entrusted them; and they cherish your message.

I am offering a prayer for them; not for the world do I pray, but for those whom you have entrusted to me; for yours they are. All that is mine is yours, and yours is mine; and they are my crowning glory. Holy Father, keep them loyal to your name which you have given me. May they be one as we are one. I have delivered to them your message; and the world hates them, because they do not belong to the world, just as I do not. I do not pray you to take them out of the world, but only to preserve them from its evil influence. The world finds nothing kin in them, just as the world finds nothing kin in me. Consecrate them to the service of the truth. Your message is truth. As you have made me your ambassador to the world, so I am making them my ambassadors to the world; and for their sake I consecrate myself, that they, in turn, may in reality be consecrated.

O Father, I will that those whom you have entrusted to me shall be at my side where I am. I want them to behold my glory, the glory you bestowed on me because you loved me before the world was founded. Just Father! The world does not know you, but I know you, and thus these men have come to know that I am your ambassador. I have made known to them your name, and will continue to make it known. May the love with which you loved me dwell in them, as I dwell in them myself.

Prayer to the Sacred Heart

Lord Jesus Christ, we acknowledge you as King of the universe. All that has been made exists for your glory. Exercise over us your sovereign rights. We now renew the promises of our baptism; we again renounce Satan and all his works and attractions; we again promise to lead a truly Christian life. And in a very special way we undertake to bring about the triumph of your rights and the rights of your Church. Sacred Heart of Jesus, we offer you our poor actions to obtain that all men acknowledge your sacred kingly power. May the kingdom of your peace be firmly established throughout the world.

All: Amen.

Lord Jesus Christ, who, while you were subject to Mary and Joseph, sanctified family life by your unexcelled virtues; grant that we, aided by Mary and Joseph, may be inspired by the example of your holy family, and so attain the happiness of living with them in heaven. We ask this of you who live and reign forever and ever.

All: Amen.

Lastly the priest blesses the family:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, come upon you and remain with you forever.

All: Amen.

OATH AGAINST MODERNISM

I, N.N., firmly accept and embrace each and every doctrine defined by the Church's unerring teaching authority, and all that she has maintained and declared, especially those points of doctrine which directly oppose the errors of our time. In the first place I profess that God, the beginning and the end of all things, can be known with certitude and His existence demonstrated by the natural light of reason from the things that are made, that is, from the visible works of creation, as a cause is known from its effects. Secondly, I acknowledge and admit the external arguments for revelation, namely, divine facts, especially miracles and prophecies, as most certain signs of the divine origin of the Christian religion, and I hold that these are perfectly suited to the intelligence of every age and of all men, including our own times. Thirdly, I also firmly believe that the Church, the guardian and teacher of God's revealed word, was directly and absolutely instituted by Christ Himself, the true Christ of history, while He lived among us; and that the same Church was founded on Peter, the prince of the apostolic hierarchy, and on his successors to the end of time. Fourthly, I sincerely accept the doctrine of faith in the same sense and with always the same meaning as it has been handed down to us from the apostles through the officially approved fathers. And therefore I wholly reject the heretical notion of the evolution of dogmas, according to which doctrines pass from one sense to another sense alien to that which the Church held from the start. I likewise condemn every erroneous notion to the effect that instead of the divine deposit of faith entrusted by Christ to His spouse, the Church, and to be faithfully guarded by her, one may substitute a philosophic system or a creation of the human mind gradually refined by men's striving and capable of eventual perfection by indefinite progress. Fifthly, I hold as certain and sincerely profess that faith is not a blind religious sense evolving from the hidden recesses of subliminal consciousness, and morally formed by the influence of heart and will, but that it is a real assent of the intellect to objective truth learned by hearing, an assent wherein we believe to be true whatever has been spoken, testified, and revealed by the personal God, our Creator and Lord, on the authority of God who is the perfection of truth.

Furthermore, in all due reverence I submit to and fully uphold all the condemnations, declarations, and directions contained in the encyclical letter "Pascendi" and in the decree "Lamentabili," especially as regards what is called the history of dogmas. I also reject the error of those who allege that the faith proposed by the Church may conflict with history, and that Catholic dogmas, in the sense in which they are now understood, cannot be reconciled with the actual origins of Christianity. I condemn and reject, moreover, the opinion put forth that a more learned Christian can assume a dual personality, one as believer and another as historian, thus making it permissible for the historian to maintain what his faith as a believer contradicts, or to lay down premises from which there follows the falsity or the uncertainty of dogmas, provided only that these are not directly denied. I likewise reject that method of determining and interpreting Sacred Scripture which, setting aside the Church's tradition and the analogy of faith and the norms of the Holy See, adopts the principles of the rationalists, and with equal arbitrariness and rashness regards textual criticism as the sole supreme rule. Moreover, I reject the opinion of those who hold that a teacher of the science of

historical theology or a writer on the subject must first put aside any preconceived notions about the supernatural origin of Catholic tradition or about the divine aid promised for the continual preservation of each revealed truth; or that the writings of individual fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with the same freedom of judgment usually accorded to any profane records.

Finally, I profess that I am far removed in general from the error of the modernists, who hold that there is nothing inherently divine in sacred tradition; or who--which is far worse--admit it in a pantheistic sense. For then there would remain only a bare simple fact, like the ordinary facts of history, to the effect that the system started by Christ and His apostles still finds men to support it by their energy, shrewdness, and ability. Therefore, I most firmly retain and will retain to my last breath the faith of the fathers of the Church, which has the supernatural guarantee of truth, and which is, has been, and ever will be residing in the bishops who are the successors of the apostles (St. Irenaeus 4. c. 26). And this is not to be so understood that we may hold what seems better suited to the culture of a particular age, hut rather that we may never believe nor understand anything other than the absolute and unchangeable truth preached from the beginning by the apostles (Praeser. c. 28).

All this I promise to keep faithfully, entirely, and sincerely, and to guard inviolably, and never to depart from it in any way in teaching, word, or writing. So I promise, so I swear, so help me God and His holy Gospels.

ENDNOTES

1. "Early Christian Prayers," A. Hamman, O.F.M., Henry Regnery Co., 1961, p. 87.